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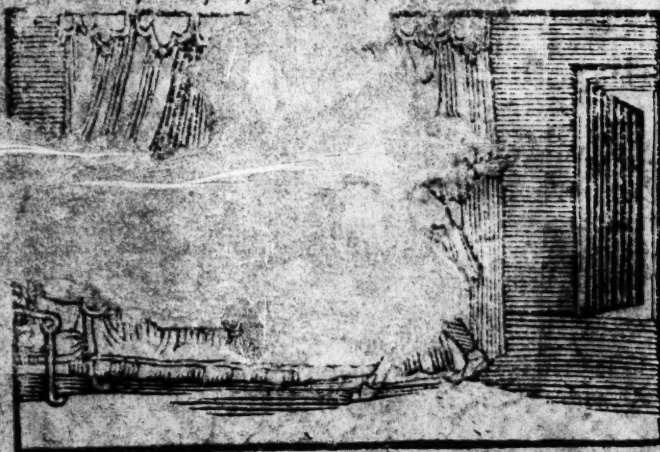
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S. P.



Genesis 39. 12. And she caught him by his Garment,
saying, Lye with me ; and he left his Garment in
her hand, and fled, and got him out.



A Counsellor of the Court of Paris, running his own
Wife and a Gentleman, that was a bed with her, thro
their Bodies with his own Sword, so that they both
died in the very Act of Adultery.

Imperfect
SIN PUNISHED,
AND
Vertue Rewarded :
OR, A

Monitor for OLD and YOUNG.
Wherein are discover'd the sad and
deplorable Effects of a

WICKED LIFE.
IN

Several Discourses.

1. Of Wordly Pleasures; 2. Wordly Love ;
3. Worldly Joy ; 4. Of Lasciviousness ;
5. Of Ambition ; 6. Of Envy ; 7. Of
Covetousness.

The whole being Illustrated with near two
Hundred Notable and Remarkable Exam-
ples ; setting forth the many Evils that at-
tend Vice, and the Glorious Rewards of
Vertue.

*Example may him find who a Sermon flies,
And turn Delight into a Sacrifice.*

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OF THE
VANITY
 OF
 Worldly Pleasures.

THERE are two Sorts of Pleasures in General; *First*, Worldly Pleasures which Youth are most prone to: Secondly, Spiritual Pleasures, or rather Spiritual Ravishments for their unspeakable Excellency: But Worldly Pleasures are like the Morning Dew, that vanisheth away at the Rising of the Sun, and therefore in them can be no solid Satisfaction. In their continuance they become loathsome, yet in the Enjoyment of them worldly Men do suppose consisteth their supreme Good; their

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Original Spring is the five Senses, and every one of them have their particular Objects; the Sight with the Beauty of what it beholds; the Hearing with melodious Noise; the Taste with delicious Savours; the Smell with odoriferous Odours; the Feeling with lascivious Embraces; so that all worldly Pleasures proceed from one of these Senses; how can it then be possible that Rational Men should be so foolish and mad, as to think their Supream Good should consist in such momentary and imaginary Vanities? Besides it is daily seen, that worldly men's Pleasures are rather guided by Fancy than Reason; for what is pleasant to one, is distasteful to another through all the Senses.

First, in Objects; Some love a flaxen hair'd, others a black hair'd Woman; some love to hear a doleful Melody, others a joyful; some love to eat one Thing, some another; nay, the very Taste will vary, tho' they eat both the same meat; some love a sweet mild Odour, others a strong Perfume; and for their Feeling, they are full as various; and in the Election of their Calling they differ

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differ as much; some prefer a Soldier's Life above any; others Merchandizing; others Shop-keeping; others Artificers; others will be Navigators or Sailors; others will feed Cattle; others till Ground: Likewise in their Recreations, some love Hawking; others Hunting; others Shooting; others Bowling; others several other Sorts of Gaming: In all Things their Pleasures differ and vary. If it be then granted that their supream Good doth consist in the enjoyment of their Pleasures; then there must be as many supream Goods, as there is Variety of Pleasures; but it is very plain to the contrary, that these Pleasures are meer vanity and vexation of Spirit, as it shall be proved by what follows. Observe then for Method sake, worldly Pleasures may be distinguished thus;

First, Necessary and Natural,

Secondly, Violent and Superfluous.

Thirdly, Moderate and Lawful.

Fourthly, Vicious and Unlawful.

And Lastly, I will give you a short Hint of Spiritual Pleasures that are su-

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perexcellent, and free from Vanity and Trouble,

First, by *necessary Pleasures* may be meant Eating, Drinking, Walking, Resting, and Sleeping, with the Actions and Imployments about our just and lawful Callings; for in all these Things is a natural Delight; for he that eateth when he is a Hungry, drinketh when a Dry, resteth when he is a Weary, or sleepeth after a long and tedious Watching; doth find a Delight in all these Things, and without which it is not possible for Man to subsist; but in all these Things, Young men, you must be sure to be moderate, else they will become sinful: But every man must be laborious in his Calling; therefore as *Solomon* saith, *Prov. 5. 12.* Sleep to a labouring man is sweet; as Soldiers in their Military Exercises: Students in their Studies; Marchants in their Negotiation; Shopkeepers in their Shops; Artificers in their Work; otherwise their Professions would seem tedious and troublesome unto them, and as a rowling Stone never getteth Moss, so fickle and inconstant Men never get Honour

no

Of the Vanity of Worldly Pleasures. 11
nor Riches; for it is Diligence, Acti-
vity and a constant Affiduity, O Young
Men, in your particular Callings, that
will make you thrive in this World.

*He becometh Poor, saith Solomon, that
dealeth with a slack hand. Prov. 10. 4, 5.
But the hand of the diligent maketh Rich.
He that gathereth in Summer is a wise Son,
But he that sleepeth in Harvest is a Son of
Shame.*

Too many in this present Age, as we
see by daily Experience, come to Po-
verty and Want, for often Changing
of their Callings, or by undertaking
such a Calling they were never bred to,
or in the least understand; or by exer-
cising of too many Callings at once;
for there is an old Proverb, if one hath
too many Irons in the Fire, some must
burn; therefore it is most convenient
for all Men to keep their own Calling
and take delight in it; *For Godliness with
contentment, saith St. Paul, is great Gain.
1 Tim. 6. 6.* and without Men take de-
light in their Profession, they will be
always changing till they bring them-
selves to extream Misery.

Secondly,

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Secondly, *Violent and Superfluous Pleasures* are destructive to all that take delight in them. First they impair the Health, and shorten the Days. Secondly, they consume the Wealth; how many have lost their Lives by the excessive Pleasures of Venery in the very Act, and many more by excessive Riots of Drunkenness and Gluttony; and others, by their violent Exercises of Tennis, Football-Playing, Leaping, Vaulting, Running of Races; some others by the excessive use of Tobacco, a bewitching Herb; by the taking of which the Poorer sort consume that little they have, and the Richer impair their Health, and fill their Brains as full of Soot as the Funnel of a Chimney, by which they deprive themselves of Sleep, consume their Radical Humour, engender Palsies and Apoplexies, and go down to the Chambers of Death before their time; whereas if it be used moderately, it purgeth the Phlegm, prevents Dropsie, and refresheth the Spirits.

It is then apparent, that as these violent Pleasures impair the Body; so they

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they wast Men's Estates; for Rioting, Gluttony, Drunkenness, and all sorts of Gaming are Consumers of the Means and Estates of Men.

But Thirdly, *Moderate and Lawful Pleasures* are not prohibited in the Word of God, so they be used with Moderation; for Christians may boldly take Pleasure in a moderate way of all the Creatures under the Sun, so it be with Thanksgiving, and in a sanctified manner, in all Sobriety and Temperance.

1. They may delight in the admirable and wonderful Works of God, in Contemplation of the Light of the Sun, in the constant Course it observes in the Regulation of the Seasons of the Year, and the Increase and Declination of its height, whereby the Days are lengthned or shortned; in the various mutations of the Moon, by whose Influence the Tides increase or fall; or they may delight to see the Aspect of the Spring, when after a cold Winter the Vegetative Creatures begin to sprout, and when *Flora* doth adorn her self in her glorious Apparel, cloathing the Earth with variety of Odoriferous Flowers enamelled

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enamelled with divers Colours, which excel in Beauty, in the esteem of our blessed Saviour, all the Glory of King Solomon; and in Summer they may delight in the Blessing of God upon the Labour of the Husbandman: and in Harvest in the incredible Increase of the Seed; and in Winter in the Consideration of the Property that God hath given to the Vegetative Creatures to draw in their Sap, which is their Life, into the Root, that it may be kept in the Bowels of the Earth from the danger of the Frost and Snow; how he doth feed the Beasts of the Field, and the Fowls of the Air in that barren Season, as well as in Harvest; they may delight in the glorious Objects of the green and pleasant Meadows; in the sweet Rivers running along their Banks; in the numerous Herds of Cattle feeding in the Valleys and Mountains.

2. They may rejoyce in the Commerce and Trade of rich Merchandises that are brought from foreign Parts, whereby the Kingdom Flourishes, and the Poor are set to Work, and all in general provided for with all the necessary

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cessary Things of this Life; they may take delight to see the Artificers, Shopkeepers, and all others of the poorer sort to prosper, and to have Sale for their Goods and Wares, whereby they are enabled to maintain themselves, Wives, Children and Servants, in a decent Condition free from Want and Penury.

3. They may delight and bless the Lord for their Health, Peace, and prosperous Estate, and that they live, move, and have a Being, and are provided with all necessary Things of this Life, as Meat, Drink and Raiment; but above all they may laud and praise the Lord for his Mercy in the free liberty they have to hear his Word and Gospel preached with Zeal and Sincerity.

4. They may solace themselves in lawful Recreations, as in walking abroad to take the Air in company with their Friends, their Discourses being *seasoned with Salt*, Col. 4. 6. and rather tending to Edification then Depravation. Likewise in Hunting, Hawking, Fishing, Shooting, Bowling, but these Recreations are only to be short, and to refresh

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frsh the Spirits, after tedious Studies and other Imployments, and to strengthen their Bodies by these lawful Exercises, and not to make them, as some do, their daily Business, by which means they become vicious and destructive both to Soul and Body; for nothing ought to be more precious to Christians than Time.

Fourthly, *Vicious and unlawful Pleasures* are the Snares of Satan, and the Harbingers of Death; and yet they are belov'd by most in this Age, especially the younger sort, and few or none that are addicted to them, will allow them any bounds or Limits. It is recorded, that *Cæsar*, *Edward* the Fourth King of *England*, and *Henry* the Fourth King of *France* were overmuch addicted to *Venerie*, and yet those that have written their Lives, gave them this Commendation; That they bounded this Passion within certain Limits; for their *Venerial Delight*; they did never neglect any *Affairs of State*, or *Actions of War*; *Because* (says a modern Author of *Cæsar*) *that the Passion of Ambition was more predominant than the Passion of Love*; tho' the

the Passion of Love, in the Opinion of *Aristotle*, is the most violent Passion of all the other Passions: But if Men, as I have said before, should use their lawful Pleasures with Moderation, I am sure there is great Reason they should not meddle at all with unlawful Pleasures, since they are sinful and odious in the sight of God, and to all Vertuous and Good Men. St. Paul, *1 Thessalonians* 4. 3. would have Men be moderate in their Eating and Drinking, for Conscience sake, and for Health's sake; for the Abuse of the Creature is prohibited by the Lord. Nay, they are to be temperate in their Walking, Resting, Sleeping, and in the very Delight of the Nuptial Bed; and that is the Reason St. Paul gives them this Charge, *Phil.* 4. 5. *Let your Moderation be known unto all Men; the Lord is at hand:* Yet notwithstanding Young and Old run after Unlawful Pleasures so eagerly, as if they should never have enough of the Enjoyment of them, till they are deprived of their Reason, and by long Custom are so habituated to them, that it is almost impossible to bring them off
from

Of the Vanity of Worldly Pleasures.

from them; for those Unlawful Pleasures are more enticing, and have stronger Charms to allure Men, than the Harlot spoken of in Prov. 7. 18. to 22. Come let us take our fill of Loves until the Morning, let us solace our selves with Love. For the Good Man is not at home, he is gone a long Journey. He hath taken a Bag of Money with him, and will come home at the Day appointed. With her much fair Speech, she caused him to yield; with the flattering of her lips she forced him. He goeth after her straightway, as an Ox goeth to the slaughter, or as a Fool to the correction of the stocks. Till a dart strike thorough his Liver, as a Bird hasteth to the snare, and knoweth not that it is for his life. Vicious Pleasures may be comprized under these following heads, as Lasciviousness, Drunkenness, Gluttony, and Pride, all vicious Recreations, as Stage-Plays, and all sorts of Gaming; these are the Deities which Worldly Men adore: But give me leave to inquire wherein consists the Happiness and Felicity of these Vanities?

First, As to Lasciviousness, it is a sensual Delight of no continuance, which
Ener-

Enervates (saith Dubartas) all the Faculties of Body and Soul, and casts Mens Reason into a Quicksand of Lust, and fills their Bodies full of loathsome Diseases; and that which is the worst of all, it pulls down God's heavy Judgments upon them, for Whoremongers and Adulterers God will judge.

Secondly, As for Drunkenness and Gluttony, they are absolutely brutish; and of all Beasts and Sensitive Creatures, there is none addicted to these Vices, but the Fox and the Swine; for the Swine will sometimes burst by drinking of Buttermilk, and the Fox by drinking of young Lambs Blood; and therefore no Nation hath a more proper Name for a Drunkard than the English; for when Men are Drunk they say they are Fox'd: And what is more destructive to Mens Bodies than Drunkenness and Gluttony? Joel says, ch. 1. 5. *Awake, ye Drunkards; and weep, and howl, all ye drinkers of Wine, because of the new Wine, for it is cut off from your Mouth.*

Thirdly, As for Pride: To be Proud of that which is not our own, is a great Folly, and Costly Apparel is but as Tin-

Tinder to kindle the Fire of Lust, therefore of a very ill consequence; for Pomp and Prodigality, the one is the way to Poverty, and the other may be compared to the Peacock that hath nothing in him that is good or worthy of praise, but his gay Feathers: Besides, Men are but God's Stewards, and be sure he will call those to a strict Account that have had great Riches, and made but little good use of them; As feeding of the Hungry, cloathing the Naked, visiting of the Sick, and such like Actions of Charity; but on the contrary spent it upon their Lusts, as Pride, Drunkenness, and Gluttony, Carding, Dicing, and Drabbing. These are the Rocks that most Men make Shipwreck of their Means and Estates on, and which is worst of all, of a good Conscience; so that when they have wasted their Estates, destroyed their Healths, and encreased their Sins, they have nothing left but Grief and Sorrow of Heart, and a gnawing Worm in their Consciences that never dyeth; except the Lord in his Infinite Goodness and Mercy touch their Hearts, and make them

hem cry out with the Prodigal Son, *I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son*; or prick their Hearts as those that crucified our Blessed Saviour, who said to St. Peter and his fellow Apostles, *Men and Brethren, what shall we do?* Then Peter said unto them, *Repent*. So if these Lovers of Worldly Pleasures do not repent unfeignedly, they will certainly incur God's just Indignation at the last Day, which will be very sad and dreadful; for upon the Wicked he will rain Snares, Fire and Brimstone, and a horrible Tempest, this shall be the portion of their Cup.

But Lastly, the Spiritual Pleasures of the Righteous are free from Vanity, and are lasting, yea, Everlasting, and they ravish their Souls into the third Heaven, and by the Eyes of Faith see the Presence of God, Angels and Saints: *Thou hast ravish'd my heart*, saith Christ to his Church; even so the Children of God take Pleasure in Meditating on the Law of God, and are Ravish'd thereby in Spirit, as the Apostle St. Paul saith of himself, 2 Cor. 12. 2, 3, 4. *I knew*

a Man in Christ above fourteen years ago
(whether in the Body I cannot tell, or
whether out of the Body I cannot tell, God
knoweth) such a one was caught up to the
third Heaven. And I knew such a Man
(whether in the Body, or out of the
Body, I cannot tell, God knoweth) How
that he was caught up into Paradise,
and heard unspeakable words, which is not
lawful for a Man to utter. And un-
doubtedly in zealous Prayers and Holy
Meditations, consist the Spiritual Plea-
sures of a Christian; and its said in
Genesis 24. 63. That Isaac went every
Evening into the Fields to Meditate; so
that it is Apparent that the Servants of
God have an intimate Familiarity with
him, which doth fill their Hearts with
unspeakable Pleasure; for the Prophet
David saith, Psal. 1. 2. The Godly Man's
delight is in the Law of the Lord, and in
his Law doth he Meditate Day and Night;
the constant and fervent Prayers of
Cornelius the Centurion obtained this
favour of the Lord, that St. Peter was
sent for the Conversion of himself and
family; and St. Peter saw a Vision
whereby he was confirm'd, that God is

Respecter of Persons, but whether
they be *Jews* or *Gentiles*, if they love
and fear him, they are received into
our by the Merits of our Lord Jesus
Christ his beloved Son, in whom he
is well pleased; so that they that will
enjoy this Spiritual Pleasure, must pray
continually, and Meditate Day and
Night upon the Mystery of their Salva-
tion, to get an Assurance their Calling
and Election is sure, that they are justi-
fied by the Blood of Christ, and shall be
saved from the Wrath to come, and
sanctified by the Holy Ghost, and of
this Number of those who, by the
teaching of the Gospel, have had
their Eyes opened to turn them from
darkness to Light, and from the Power
of Satan unto God, that they may
receive Forgiveness of Sins, and Inhe-
ritance among them that are sanctified
by Faith in Christ, and that they have
received a White Stone, and in the
Stone a new Name, which no Man
knoweth, save he that receiveth it;
this Assurance, I say, is able to fill a
Christian's heart with unspeakable Plea-
sures, and to ravish his Soul to the
third

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third Heaven, where he shall enjoy
Presence of God, in whom is the full
of Joy, and at whose right hand are pl
sures for evermore; but as for the Worl
ly Pleasures, they vanish away li
Smoak, and are meet Vanity and Ve
ation of Spirit.

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OF THE
 VANITY
 OF

Worldly Love,

AND THE

Many EVILS that attend it

LOVE is nothing else but to wish
 good to another, not for self In-
 terest, but for the good and merit of
 the Party we love, and to procure him
 the good and content we can ; for
 we doth ever unite our Hearts to the
 Party we love : And therefore the An-

B

tients

tients would commonly say, That *Alexander* and *Hephaestion* had but one Soul in two distinct Bodies, because their Joy and Glory, Sorrow or Disgrace was mutual to them both.

II. Our Love must not be grounded upon the Profit or Pleasure we may receive by them we love; for it can be no true Love, except it be grounded upon the Virtues and Merits of the whom we do love.

III. Lovers are to wish and procure what Good they can to their Beloved and to require nothing of them but what they may do with Honour and Safety.

IV. Our Goods and Lives should be at the disposing of our Beloved, (Honour, Religion, and Loyalty, only excepted) for true Friendship doth not oblige any to blemish their Reputation or make Shipwreck of a good Conscience, nor to betray their Prince; for these Requests are beyond the Bounds of Love, for true Love is only to be confined within the Limits of Virtue. And therefore the Ancient Moralists highly commends this saying of a Hero,

the

Of the Vanity of Worldly Love. 27

en, when his Friend desired him to
swear himself, *I am thy Friend unto*
the Altar. And the like Answer was
given to *Charles Duke of Bourbon*, when
he did intreat his noble Friends to side
with him, against his and their Natu-
ral Prince *Francis I. King of France.*

The Ends and Interests of Men's
Love are very large and various; for
many seem to love such as can prefer
them to Places of Honour and Trust,
whereby they may get great Riches;
but Love grounded upon these sandy
foundations, is a Feigned and Merce-
nary Love.

Sejanus the Favorite of the Emperor
Tiberius was adored as the Morning
star is by the *Indians*, by the greatest Se-
nators, as long as he was in Favour,
and could prefer his Friends to great
Places of Honour and Profit; but as soon
as he fell into trouble and disgrace, they
all became his greatest Persecutors. *Ha-*
man the great Favorite of *K. Abasuerus*,
was highly Honoured by the Officers
that sat at the King's Gate, *Mordecai*
only excepted; but when he fell into
some trouble about *Mordecai*, these very

Officers informed the King, that he had caused a Gibbet to be set up fifty Cubits high, whereon to hang *Mordecai*, upon which Information the King commanded immediately to hang *Haman* upon the same Gibbet, and having readily obey'd this command, these said Men pillaged his House, and took away all his Rich Moveables. Also if Love be grounded upon Beauty, it can be of no long continuance, what is more subject to accidents than Beauty? the Measles, Small Pox, or Old Age will take off the Glory of the greatest Beauty; but the Love of true Friendship hath no other Object than the Virtue and Merit of the beloved Party, and remains to the end, and doth rather increase than lessen by Age. But some will object and say, that many in these days profess themselves to be our very good Friends, and in Reality are our greatest Enemies: How then shall we be able to distinguish these counterfeit Friends from the Real? Why, you may know them by these Particulars following.

First

First then, if they Rejoyce when thou
rejoycest, and Mourn when thou
mourneest, not in shew but in Heart; if
they are as ready to serve thee in thy
adversity as in Prosperity; if they do
not this, they are no Friends of thine,
thou mayst assure thy self: If they take
away from thee kindly a mean and homely Enter-
tainment, as a great and costly Banquet;
or there are too many Table-Friends
these days: If they love those thou
lovest, and are angry and displeased
with those that do or design thee any
harm; for otherwise their Affections do
not sympathize with thine; for there
can be no true Love, where is an An-
tithy of Affections.

If the Defamation of thy good Name
be as dear to them as to thee, and they
be as ready to vindicate thy Honour and
good reputation to the best of their power, as
their own; if not, thou canst not be
dear unto them: If they take in good
heart thy Reproofs, and acknowledge they
proceed from thy Love to them, these
are infallible Marks and Tokens where-
by you may know your real Friends: I

First might instance in a great many more,

but these shall serve for Brevity's
sake

The Qualities required in Men to obtain Love are numerous; *Aristotle* mentions only fifteen, yet there be many more; but *Piety*, *Virtue*, *Goodness*, and *Beauty*, are the four Principal.

1. *Piety* draws the Love of God, as the Loadstone draws the Needle; and such as are honoured with the Love of God, are blessed, and need not fear the Hatred of Men: For if God be with us, who shall be against us.

2 *Virtue* is such a Jewel, that all that are endowed with it, shall never want Lovers and Adorers: *Tiligni*, for his rare and excellent Virtues, was preserved from Death by his greatest Enemies at the Massacre of *Paris*.

3 *Goodness* hath a dependency on *Piety* and *Virtue*, for *Goodness* is to them as the shadow to the Body, and therefore never without Lovers.

4. *Beauty*, altho' it be but a fading Gift of Nature, hath notwithstanding more Lovers than the former; for Men are bewitched by the Rays of *Beauty*;
the

the Comeliness and Beauty of *Absalom* insnared the Love of *David*, and altho' he had neither *Piety* nor *Virtue*, yet it made him cry out when he heard of his Death, O *Absalom*, *Absalom*, *Absalom*, my son, my son, would to God I had died for thee, 2 Sam. 18. 33.

5. Such as execute impartial *Justice* are Beloved of all Men, as *Aristides* and *Fabritius*.

6. *Valour* makes Men beloved. if they imploy the same to free their Country from hard Bondage and Oppression, as *Moses*, *Jephtha*, and *Gideon*.

7. *Liberality* is a great cause of Love, as we may see in *Mecenas*, who was beloved of all the learned Men in his time.

8. *Grateful* Men are Beloved, for *Ingratitude* is worse than the Sin of *Witchcraft*, and is abhorr'd of God and Men; for the very brute Beasts are grateful to their Benefactors; witness, the Kindness of the *Lion* to the *Roman Slave*, who saved his Life for Curing of his Paw.

9. *Peaco-makers* are Persons that are very much Beloved, as *Mamereus* was for reconciling the People with the *Patricians*.

10. *Godly and Religious Men*, who stand by their Principles in the worst of Times, are Beloved; as *Athanasius*, altho' he was Exiled several times, yet he always found Friends wheresoever he came, which was no small Comfort to him under all his Afflictions.

11. *Merciful men* are Beloved, as *Cæsar* was for his Clemency.

12. *Cherishers and Promoters of Learning* are Beloved, as was *Francis I.* King of *France*.

13. Men of an *affable and pleasant Conversation* are beloved, as *Hephæstion* was by *Alexander*.

14. Men free from all *Hypocrisie* or *Disimulation*, are Beloved, as *Tracia* was in *Vespasian's* days, who spoke the Truth from his Heart for the good and welfare of his native Country.

15. *Courteous Men*, who upon all occasions are ready to serve their Friends, are Beloved; by this *Abfalom* stole the Hearts of the Children of *Israel*

Israel from *David* his Father: Other Qualities there are in Men to draw forth Love, but these may serve for this time.

As to the Effects of Love, they are either good or Bad, according to the end and aim of it; if the end of Men's Love be good, the Effects will be so; but if the end of their Love is to satisfy a base Lust, it may prove very destructive, as we may see by the Love of *Shechem* to *Dinab*, *Gen.* 34. 2. and the Love of *Amnon* to his Sister *Tamar*, 2 *Sam.* 13. 14, 18. was the Cause of his Death; and the Rape of *Helen* by *Paris* was the Cause of the Ruin of *Troy*; and the Rape of *Lucretia* by *Tarquinius*, was the cause that *Rome* from a Monarchy fell into a Democracy: The Violence of the *Gibeathites* to the *Levite's* Concubine was the cause of the Death of Forty Thousand *Israelites*, and almost the utter Ruin of the whole Tribe of *Benjamin*: And the Love of *Antonius* to *Cleopatra* was the Cause of their lamentable End. It is endless to enumerate the sad and deplorable Effects of this Love, or rather Lust.

I will give you some Examples of the good Effects of true Love.

First, The Love of *Tiberius Gracchus* towards his vertuous Wife *Cornelia*, was such, as he slew the Male Serpent and spared the Female, on purpose he might save her Life by the loss of his own.

Secondly, The Love of *Antonio Perez's* Wife to him was such, as she ventured her own Life to preserve his.

Thirdly, The Love of *Portia*, the Daughter of famous *Cato*, and Wife to *Marcus Brutus*, was so vehement and passionate, being informed of his Death in the Battle of *Philippi*, she smother'd her self by casting a handful of burning Coals into her Mouth.

Fourthly, The Love of *Artemisa*, Queen of *Caria*, towards her beloved Husband *Mausolus* was so great, that he being Dead, she would not suffer his Body to have any other Grave but her own Bowels; for she caused his Body to be burnt, and saved the Ashes, and drank a small Portion of them every time she went to Meals, in Commemoration of their
their

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their singular Love one towards the other.

Fifthly, The Love of an *Italian Gentleman* towards his *Betrothed Mistress*, is to be commended; for hearing she was taken at Sea by some *Pirates of Tunis*, and sold for a *Slave*, he went over into *Africa*, and Redem'd her with an incredible sum of Money.

Sixthly, The great Love of *Damon* and *Pythias*, two *Sicilian Noblemen*, is to be admir'd: For *Dionysius*, the Elder, King, or rather Tyrant of *Syracuse*, having upon some Jealousy of State cast *Damon* into Prison, and also Condemn'd him to Die; thereupon *Damon* presented a Petition to the King to have Leave for Eight days to set his House in order, promising to return at the time appointed. *Dionysius* granted the same, but upon this Condition, that some other noble Man of his Means and Degree should Bail him Body for Body, and Life for Life, and should remain in Custody till the Day appointed for *Damon* to return. Now *Pythias*, his dear and loving Friend, Bail'd him, with all the freedom and willingness imaginable, and yield-

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yielded himself a Prisoner to *Dionysius* in *Damon's* stead ; but the day being come, and the hour almost at hand, that *Damon* should be Executed, *Dionysius* began to deride *Pythias* for his Credulity of the Constancy of his Friend, which *Pythias* bore with great Alacrity and Chearfulness of Spirit; but before the time was fully expired, *Damon* came in and presented himself to the King, desiring his faithful Friend *Pythias* might be discharged; at whose Love, Fidelity and Constancy, *Dionysius* was so astonished, that he set them both at Liberty, and desired he might be a Third in their Society : Yet all these admirable Effects of Love, are as much inferiour to the Love of God towards Man, as the Creature is to the Creator ; as will evidently appear from what follows.

For the Love of God towards Man, is incomprehensible, as will appear by what the Blessed Spirit hath said, *John 3. 6. For God (saith St. John) so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life*
An

Of the Vanity of Worldly Love. 37

And Christ saith himself, He is the good Shepherd, who hath given his life for his Sheep, Joh. 10. 10. And St. John saith, 1 John 4. 7. Beloved, let us love one another, for love cometh of God, and every Man that loveth is born of God. He that loveth not, knoweth not God, for God is love. In this was manifest the love of God towards us, because that God sent his only begotten Son into the World, that we might live through him; herein is love, not that we loved God, but he loved us, and sent his Son to be a Propitiation for our Sins: Beloved, if God so loved us, we ought also to love one another: No Man hath seen God at any time: If we love one another, God dwelleth in us, and his Love is perfected in us: hereby we know that we dwell in him, and he in us, because he hath given us of his good Spirit, and we have seen and do testifie, That the Father hath sent the Son to be the Saviour of the World. By all which you may see, that it is God's Love to us, that draweth our Love to him, and that we cannot of our selves love him, unless he is pleased first to love us.

As

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As for the Love of Man towards God, it comes infinitely short of God's Love towards him; for if any love God it is a Gift of his free Grace, and God loved his Elect before the Creation of the World; and St. Paul giveth us a clear Instance of it, Rom. 9. 13. *For God saith he loved Jacob and hated Esau from their mothers Womb: And the bearer of David was framed after God's own heart,* 1 Sam. 13. 14. and that is the Reason that this Holy Man hath such rare Expressions in his Psalms, of his unfeigned Love towards God; and to confirm the Choice and Election of God's faithful Ones, we have divers instances of it in his Word; for Moses was a chosen Servant of the Lord, as it appears by these words; Numb. 16. 5. *Even him whom he hath chosen, will he cause to come near unto him;* and Aaron was a chosen Servant of the Lord, Deut. 18. 5. and so Cyrus King of Persia was a chosen Servant of the Lord to Execute his Will, as it appears, Isa. 44. 48. And St. Paul was a chosen Vessel, as it appears, Acts 9. 15. *But the Lord said unto him, Go thy way: for he is a chosen Vessel unto me,*

Of the Vanity of Worldly Love. 39

me, to bear my Name before the Gentiles,
and Kings, and the Children of Israel.
Now this incomparable Love of God
towards St. Paul in Converting of him
to become, from a Persecutor, one of
the greatest Instruments of God's Glory
that ever was, did kindle in his Breast
such a fervent Love towards God, that
he often desired to be dissolved and to
be with Christ, Phil. 4. 23. and wished
himself ~~accused~~ *glorified* for the sake of God's
glory, confirming our blessed Saviour say-
ing, he ~~loved much~~ *loved much* to whom much is for-
given, Luke 7. 47. as appeared by
Mary Magdalen, and the Prophet David,
who after the Pardon of his two hor-
rible Sins, Adultery and Murther, did
so fervently love God, that all his De-
light was to Meditate Day and Night
in his Law, and to Magnifie his Love
towards him; as it appears in the
18 Psal. 1. I will love thee, O Lord, my
strength; and in Psal. 138. 1. I love the
Lord because he hath heard my voice, and
my supplication, because he hath inclined
his ear unto me, therefore will I praise
him as long as I live; by all which we
may see, that worldly and carnal Love

is

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is *Vanity and Vexation of Spirit* : But the Love of God towards Man, and the Love of Man towards God, fill the Hearts of all those who are possessed with it, with unspeakable Joy and Comfort in this Life ; and will also crown their Souls with Eternal Glory in the Life to come.

*Of the Vanity
of Worldly*

Joy

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*And the Evils that
attend the same
As Laughter is an
expression of Joy.*

OF THE
VANITY

OF

Worldly Joy,

And the Evils that attend
the same.

AS Laugh'ring is an expreffion of Joy,
fo Weeping is a fign of Sorrow ;
which two Properties are only peculiar
to Mankind ; for altho' the Ape feems to
Laugh, he doth but grin ; and the
Crocodile that feemeth to weep, doth

42 *Of the Vanity of Worldly Joy.*

but Moan : for Joy and Sorrow are the Affections of the Mind, therefore unreasonable Creatures are Incapable of them ; Notwithstanding some Morallists conceive, that the Passion of Joy, and the Passion of Delight are one and the same thing, which cannot certainly be ; because delight is common to Men and Beasts, so is not Joy : For delight proceeds from the Pleasures of the Senses, and Joy from the contentedness of the Mind ; and our Blessed Saviour while he was on the Earth, shew'd, that these Passions Joy and Sorrow, did reside in him, as it may appear by these Words, *John 15. 11. These Things have I spoken unto you, that my Joy might remain in you, and that your Joy might be full ;* This confirms his Passion of Joy ; and this will that of Sorrow *John 11. 33, 34. When Jesus therefore saw her weeping, and the Jews also weeping that came with her ; he groaned in the Spirit and was troubled and said, where have ye laid him ? They said unto him, Lord come and see: Jesus Wept.* Now Christ being Purity itself, it is impossible he should have any Affections proceeding from the Senses, and there-

fore

fore it is certain, that Joy and Delight are two distinct Passions: This sweet and comfortable Passion of Joy, was given to the reasonable Creatures, by their gracious and merciful Creator, to sweeten and temper the bitterness of their Sorrows, that come sometimes upon them as thick as storms of Hail; under the Burthen of which they would undoubtedly have fainted, if God out of his Infinite Goodness and Mercy had not afforded them this Cordial of Joy; For altho' Joy be Pleasant to Nature, yet it is a meer stranger to it, but Sorrow which she abhors, is her constant Guest: and for one dram of Joy that Men have in this Life, they have a pound of Sorrow; yet because Joy is the Comfort of Mens Lives, for without it they could not subsist, for your better information observe this Induction of particulars following.

1. *What Joy is.*

2. *The Causes of it.*

3. *Its Effects.*

4. *The Excellency of Spiritual Joy.*

First, There are two sorts of Joy, Worldly, and Spiritual: Joy is a Spiritual

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ritual Ravishment of the Soul, an intimate Familiarity that true Christians have with their Gracious God, by Contemplation, Meditation, or fervent Prayer: but Worldly Joy is a sudden and violent Motion of the Heart, proceeding, in the Opinion of the Moralists, from the position or sight of some Object much desired, which is really good or reputed so by the imagination of Men; yet it will appear by the properties and effects of it, it doth not always come from the possession of a beloved Object, or from any imaginary good, but from some pleasant Relations, scurrilous Speeches, ridiculous Postures, and deformed Objects; for Joy, as I said before, is placed or seated in the Mind, and is rather infused into the Heart by the Eye or the Ear, than by any of the other three Senses.

Secondly, The Causes of Worldly Joy, are either publick or private; the publick commonly proceed from the immediate Hand of God, *As first,* It was a great Joy to the Children of *Israel*, presently after their Coming out of *Egypt*, to see the Sea go back, and
make

make a free Passage to their Host to go through the midst of it, and when they where all safe come to dry land, to see the rowling Waves of the Sea to turn back and overwhelm *Pharaoh* and all his Army.

Secondly, It was a cause of Publick Joy, when it pleased the Lord to deliver the People of the *Jews* from that bloody decree obtained by *Haman* from the great King *Abasuerus*, against the whole Nation of the *Jews* that were scattered throughout the Hundred and seven and twenty Provinces of the said King's Dominions, for which admirable and wonderful Deliverance, they keep the 15th and 16th days of the Month *Adar*, Days of Tanksgiving, Feasting, and Rejoycing, from one Generation to another, which were called the days of *Purim*.

Thbirdly, It was Cause of publick Joy to the *Venetians* and all Christendom, when God was pleased to give to the Christian Fleet such a memorable and famous Victory over the *Turkish* Navy at the Battle of *Lepanto*, for which, after Tanksgiving to God, many Days of Feast.

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Feasting and Rejoycing were kept at *Venice*, and other Parts of *Christendom*.

Fourthly, It was an incredible Cause of Joy for *England*; when the Lord was pleased to deliver it from the dreadful Efforts of that devilish and hellish Plot the *Gun-Powder Treason*; for which miraculous Deliverance, after hearty Thanks given to God, great Feastings, Bonafires, and other Expressions of Joy were made in *London*, and throughout the whole Land.

Fifthly, The great Deliverance from the Invasion of the *Spanish Armada* was Cause of publick Joy.

Sixthly and Lastly, It was Cause of publick Joy to this Land, when Popery, Slavery, and Arbitrary Power was coming in upon us like a Flood, or an overflowing Stream, that God was pleased out of his abounding Goodness and Mercy to raise us up a Deliverer, who by his Care, Conduct, and Courage, and the Almighty's Blessings thereupon, hath prevented those sore Calamities that did at that time seem ready to fall upon us; as the loss of our Religion, Lives, and Liberty; by which means our

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Posterity would have been brought up in Blindness and Ignorance; than which no greater Sorrows could possibly befall us; and therefore for this great Mercy we are ever bound to Bless and Praise our great and glorious God; and also to Honour the Name of our late Sovereign Lord the King, who did such mighty Things for us; not doubting, but the Lord, as a Reward of his great Fatigue and Trouble, whilst he reign'd over us, has crown'd him with eternal Joy and Felicity in the other World.

1. It was Cause of private Joy to the Patriarch *Jacob* to hear by the report of his Sons that his Beloved Son *Joseph*, who he thought had been devoured by wild Beasts, was chief Governor of all *Egypt*, and the next Man in Honour to the King.

2. It was Cause of private Joy to old *Jesse* to see his youngest Son *David*, from a Shepherd, to be promoted to be King of all *Israel*, and especially to be reputed by God himself to be a *Man after his own Heart*.

3. It was Cause of private Joy to old *Mordecai* to see his Niece *Esther* from

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a Captive to be Exalted to be the Wife
of the great King *Abasuerus*, and the
greatest Queen in the World.

4. It was Cause of incomprehensible
Joy to the *Virgin Mary*, and to all Man-
kind, to hear the blessed and glad Ti-
dings that the Angel *Gabriel* brought
her from the Lord, saying, Luke 1.
26, 46. *Behold thou shalt conceive in thy
Womb, and bring forth a Son, and shalt call
his Name Jesus: He shall be great, and
shall be called the Son of the Highest, and
the Lord shall give to him the Throne of his
father David.* Whereupon the *Virgin
Mary*, being transported with Joy, and
ravished in Spirit, sung some days after
this excellent Song, *My soul doth magni-
fie the Lord, and my spirit rejoiceth in God
my Saviour,* Luke 1. 46. Here was a
true and real Cause of Joy, not only to
the *Virgin Mary*, but also for all the
Elect of God, who by Free-Grace have
a Part in the Merits of our Saviour. By
these Instances, it appears that the
Causes of Joy do proceed from the two
Senses, Seeing and Hearing. There
are divers other Causes of worldly Joy,
which

which are vain and ridiculous, which
are as follow.

The private Joy of worldly Men suits
with their Inclinations, the Ambitious
Man will rejoyce at the Increase of his
Honour and Preferment; the Covetous
in the Abundance of his Riches; the
Voluptuous Men will rejoyce in the in-
joyment of their Pleasures; the Mer-
chants and Tradesmen in the increase
of their Trade; the Lawyers in the mul-
tiplicity of their Clients and discord of
their Neighbours; the Profane and
Libertine in all manner of lewd Songs,
Sports and Dancing; and also in Cham-
bering, Gluttony and Drunkenness:
These are the Common and ordinary
Causes of the Joy of worldly Men,
which as Solomon says, *Is Vanity and Vex-*
ation of Spirit, Ecclef. 2. 2. I said of
laughter it is mad: And of mirth, what
doth it? And the truth of it is, that
Men transported with immoderate Joy
are like Fools and Mad-men.

The Effects of immoderate Joy would
be incredible, if they had not been re-
corded by faithful Authors. A Roman
Lady saith *Livius*, died for Joy at the
Sight

sight of her Son, who she thought had
been slain in the Battle of Cannæ. The
phrastus Bayon Records the Names of
dozen or more at least, who have died
suddenly by the violent Distemper of sud-
den Joy; some by Honours received
others by seeing their mortal Enemy
wallowing in their own Blood ready to
give up the Ghost; others by looking
upon Pictures, which by their ugly
Features, enforced them to such an im-
moderate Laughter, as to deprive them
of Life; and others in the Field, as it
is Recorded of *Epimenides*, and of the
Duke of *Roan*, who died rather for
Joy of two great Victories they ob-
tained over their Enemies, in two
pitch'd Battles, than by their
Wounds.

But spiritual Joy is of a more super-
excellent Nature, it as far excels world-
ly Joy as Light doth Darkness; Spirit-
ual Joy ravisheth the Soul, and fills it
with unspeakable Pleasures: For our
Blessed Saviour himself, saith the Apo-
stle *St. Paul*, Heb. 12. 2. *For the joy that*
was set before him endured the Cross and
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despised the shame, and is set down at the right hand of God: For this Joy all the Martyrs have despised the burning Flames; nay, some of them have kissed the very Stakes, whereat they were to be burnt: And the greatest Tortures, when they have been upon the Rack, have seemed unto them as if they had been upon a Bed of Roses. And St. Paul, to manifest the Excellency of Spiritual Joy, saith in Rom. 14. 15. *That in Righteousness, Peace, and Joy in the Holy Ghost, doth consist the Kingdom of God:* And in all his Salutations and good wishes to the Churches and Saints, he conjoyns Joy with Peace, Rom. 15. 13. *Now the God of hope fill you with all Joy and Peace in Believing.* And St. John in his first Epistle, ch. 1. v. 4. making a relation of the excellent Mysteries of our eternal Redemption, procured by the Coming and Incarnation of Christ, concludes with these Words, *And these Things write we unto you, that your Joy may be full;* intimating, that our Joys cannot be full or perfect, but in the Meditation of the Mysteries of our salvation,

as St. Peter in his first Epistle, speaking of the trial of Faith, *Whom having not seen ye love, in whom tho' now you see him not, yet believing, ye rejoyce with Joy unspeakable and full of Glory.* Thus we see plainly that our chiefeft Joy consisteth in a true Faith in Christ, and taking delight in Reading and Meditating on the Law of God; and that is the Reason that the Prophet David breaks out in these Expressions, *Psal. 32. 11. Be glad in the Lord all ye righteous, and shout for joy all ye upright in heart;* for this Spiritual Joy is only peculiar to the true Children of God; Impenitent Sinners know nothing of it; and therefore the Prophet David, after his two grievous Sins of Adultery and Murder, feeling this excellent Joy was departed from him, doth earnestly intreat the Lord in *Pf. 51. 8.* to make him hear Joy and Gladness, and that *the bones which thou hast broken, saith he, may rejoyce:* And after a heavy burthen of Sorrow that he had bore for those transgressions, which in a manner had broken his Bones and dried up the Marrow that was in them, he breaks out and

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and cries, *Ps. 51, 12. Restore unto me the joy of thy Salvation, and uphold me by thy free Spirit.* To conclude, Blessed are those who prefer the welfare of *Jerusalem* above their chiefest Joy; but unhappy are they that make worldly Joy their supream Good.

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Lasciviousness,

And the sad Effects that attend the same.

THIS is a gross Sin that the Youth of this Age are very Prone to, therefore I shall speak something of the sad Consequences that follow the same.

First, It is a mix'd Delight compos'd of two of the most Lascivious Senses, Seeing and Feeling, called Lust, which is most Sinful and Abominable, both in the sight of God and Man; it is confess'd, this Passion is more pleasant than any other to our Corrupt Nature; for Delight

Light is the Darling of Nature, as Sorrow is our Mortal Enemy; and the more pleasing it is to the Flesh, the harder it is to be overcome: for the Flesh, saith, St. Paul, *lusteth against the Spirit, and the Spirit against the Flesh*, and as these are contrary one to another, so are their Operations; for the Fruits of the Spirit are Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Holiness, &c. but the Works of the Flesh are, *Adultery, Fornication, Uncleanness, and Murder, &c.* This should move all Christians to make it their business to overcome this grand Enemy of their Souls; for if it gets the Mastery, it deprives them of their Reason, Faith, Love and Fear of God, and tempts them to make the Members of Christ, the Members of an Harlot, 1 Cor. 6. 15. It is also one of the most prevailing snares of Satan, by which he draweth more Millions of Souls into the Pit of Everlasting Destruction, than by any other Sin whatsoever; therefore give me leave to enlarge upon these following Particulars: 1st, What this Sin is; 2^{dly}, The Evil Properties of it; 3^{dly}, Its Pernicious Effects;

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Of the Evil Effects

Effects; 4^{thly}, God's Judgments on those that have been guilty of the same; 5^{thly}, Some means shew'd how to avoid it; and lastly, The exprefs prohibition of it in the Word of God.

I. It is a Passion of Love and Desire arising from a tickling delight of the Senses, when Men enjoy really or by Imagination, such Objects as seem pleasant to their Fancy; and it is so general, that all such as are in the state of Nature, are more or less addicted to it: Nay, the very Regenerate themselves are sometimes insnared by it, by the Temptations of Satan, and their original Corruptions. The difference between them is this; the Unregenerate through Impenitency, die in their Sins; and the Regenerate by the free Grace of God and his sanctifying Spirit are awakened out of their spiritual Lethargy, and by an unfeigned Repentance are again reconciled to God.

II. The Evil Properties of it are so numerous, that it would be endless to speak of them all, therefore will I speak but of some of the most material of them.

I. It

I. It is insatiable, and may be compared to the Horse-leech, to the Barren Womb, and to the Grave ; for the desires of Lascivious Men cannot be satisfied with all their Carnal delights, their Bodies being sooner tyr'd with the Reiteration of the Act, than their Lust extinguished; for many have been found dead in their Mistresses Arms, by endeavouring to satisfy their Lust beyond their Natural Abilities.

II. It is as inconstant as the Wind, for they delight in nothing more than in Changes; for their Judgment and Reason is so depraved with the Spirit of Uncleanness, and it so besots them, that they cannot discern the Beauty of one Object from another, and do often forsake the most lovely and amiable, to dote upon the most Deformed; thinking with themselves very foolishly, *That*
solon Waters are sweet

III. It hath a most destructive Quality, for it provokes Men to do the horridest Sins that possibly can be Named. By it the *Sodomites* were incited to commit, if it were possible, with the very Angels the Sin against Nature, *Gen.*

12. 25. It moved Pharaoh and Abimelech to take away by Violence Sarah, Abraham's Wife. Gen. 19. 5. Reuben to defile his Father's Bed, Gen. 35. 22. Shechem to deflower Dinah, Gen. 34. 2. the Gibeathites to abuse brutally the Levites Concubine, Judges 19. 25. David to commit Adultery with Bathsheba, and to cover his Sin, to murder Uriah her Husband. Amnon to ravish his own Sister Tamar: Augustus to take away by force Livia from her Husband: Caligula to commit Incest with his Sister; Nero to defile himself with his Mother; Faragonde to murder King Clotair her Husband that she might the more freely enjoy her Paramour; King Edgar to murder his Favorite to marry his Wife; and Roderick to Ravish the Duke of Godfrey's Daughter, which was the cause of the Conquest of Spain by the Moors. A thousand more Examples might be mentioned, but this is enough to stir and move all Christians to abhor and flee from this Abominable Sin, as from a Serpent.

IV. The Effects of it are rather worse than better; it deprives Men of their Reason and Understanding; for Samp-

me. A. ben 22. 2. Le. vid. d. to. Huf. ister. Forc. a. to. D. to. nde. that. our. ;. to. wish. bich. by. oles. igh. ab. in. orse. heir. mp. son.

in a *Nazarite* from his Mother's Womb, and a Judge and Deliverer of *Israel*, was so besotted by the Charms and lascivious Allurements of *Dalilah*, that he revealed a Secret to her, in the Concealing of which consisted the safety of his own Life, and his native Country. 2ly. *Solomon* the wisest Prince that ever lived upon Earth, was by the Allurements of his Wives and Concubines, turned away from the Lord, and Offered Sacrifices to their Idols. 3ly. *Marcus Antonius*, a Valiant Commander of the *Romans*, who never had been foil'd in all his martial Atchievements before he was infatuated with the alluring Charms of *Cleopatra*; by which he was so deprived of his Understanding, that at the Battle of *Actium*, when he had the better of the Day, he fled away to follow her that carried his heart away; by which means he lost his Life and the Empire too: But *Aristotle*, to dissuade his Disciples from Loving or Admiring base Women, told them that they were like Mermaids, who are extraordinary Beautiful above Water, for their Faces round and fair, their Hair as yellow

as Gold, their Eyes of a loving dark
 Grey, their Mouth small, their Lips
 as red as Coral, their Teeth white as
 Snow, their Breasts as round as an
 Apple, and their Arms, Hands, Should-
 ders, Back, Flanks, as white as Ala-
 baster; but, says he, their Tayl is like
 the Tayl of a great Serpent, frightful
 full of Teeth and deadly Poyson.
 Therefore how foolish must those Men
 be, that are in Love with these Emis-
 saries of Hell; for as the Wiseman saith
By means of a Whorish Woman, a Man
brought to a Morsel of Bread, as we may
 see by these few instances following.

1st. All the Treasures of *Asia* did not
 suffice the excessive Extravagancies of
Marcus Antonius and *Cleopatra*. 2^{ly} All the
 Revenues of the *Roman* Empire did not
 serve to discharge the lascivious Riots
 of the Emperours, *Caligula*, *Nero*, *Otho*,
Vinius, *Domitianus* and *Heliogabalus*. 3^{ly}
 All the Comings in of the Kingdom of
France did not serve to satisfy the great
 Extravagancies of *Henry the Third*, King
 of *France*; for he left the Crown indebted
 Fourscore Millions of Crowns, although
 he raised the Subsidies and Imposts

his Realm, as much more as they were in his Father's Reign: whereby it is plainly seen, that such Princes are great Oppressors of their Subjects. 4^{ly}. And daily Experience doth shew that many Noblemen, Gentlemen, and Rich Merchants have consumed all, as the Prodigal Son did, with Harlots and riotous Living. 5^{ly}. It shortens Mens days, and makes their lives miserable. 6^{ly}. The Judgments of God that have been inflicted upon whole Nations, or particular Persons that have been guilty of this crying Sin, are innumerable; but I will here take Notice of some few of them, that so if it be possible to convince the wild and extravagant Youth of this our present Age of their great Folly, in giving way to that that will, in the End, prove very destructive and fatal to them, if not timely prevented by a hearty and sincere Repentance, and thorough Reformation.

First, All the Inhabitants of *Sodom* and *Gomorrhah* were destroyed by Fire and Brimstone, *Gen. 19. 5. 24.* Righteous *Lot*, and his two Daughters only excepted. 2. Twenty four Thousand of the

the People of *Israel*, were consumed by the Plague for their Fornications with the *Moabitish* Women. 3. All the Tribe of *Benjamin*, six hundred only excepted, were destroy'd by the Sword, for Patronizing the abhorred Lusts of some of the *Gibeatbites*, committed upon the *Levite's* Concubine. 4. All the Inhabitants of *Ionia*, were destroyed by *Cyrus* for their Lascivious Practices. 5. All the *French* in *Sicilia* were murdered in one Night by the *Sicilians*, for their Abominable Uncleanness and Fornications committed with the Women of that Kingdom. 6. *Reuben* was deprived of his Birthright, for defiling of his Father's Bed, *Gen.* 34. 26. 7. *Shechem* lost his Life for the Rape of *Dinah*, *Numb.* 25. 8. *Zimri* was run through with a Javelin by *Phineas* for his impudent Fornication with a *Midianite* Lady. 9. *Eli* the High Priest, and *Hophni* and *Phineas* lost their Lives, the two last for their Pollutions committed with the *Israelitish* Women that came to *Shiloh*; and the first for not reprehending his Sons so severely as he should have done for their Lascivious Courses. 10. King *David* was

was severely punish'd for his Adultery committed with *Barbsheba*, 2 Sam. 11. 4. 11. *Amnon* his Son was slain by the Servants of *Absalom* his Brother, for the Rape of his Sister *Tamar*, 2 Sam. 13. 14. 29. 12. And *Absalom* was kill'd by the Command of *Joab*, for defiling his Father's Concubines in the sight of the Sun, and all *Israel*. 13. Pope *John XII.* was murdered in his Bed for his Adultery with a Roman Lady. 14. One of the *Sforza's*, Duke of *Milan*, was Murdered in the Church of St. *Stephen*, by a Gentleman, for the Adultery by him committed with his Wife. 15. *Alexander de Medicis*, Duke of *Florence*, was slain in his Bed, as he lay waiting for the coming of a Gentlewoman, whom he had Allured to his lust. 16. A Counsellor of the Court of Parliament of *Paris*, slew a Gentleman and his own Wife, as they lay in Bed together; for he struck them through the Back with a Stiletto, as they were in the very Act; for as *Solomon* saith, Prov. 6. 34. Jealousy is the Rage of a Man, therefore he will not spare him in the day of Vengeance. These sad and dreadful Instances

ces

ces, should be a Warning to all, to take great care to subdue all Desires after the Flesh, and to induce them to use all the meanes they can to mortifie the same.

V. The Means whereby we may overcome this unruly Passion of burning Lust, is to endeavour to attain to a Habit in these four Vertues or Graces: As, 1. Continency. 2. Temperance. 3. Fortitude. 4. Sanctification.

First, We must endeavour by constant and fervent Prayers to God, to obtain the Grace of Continency, of which there are two sorts, Corporeal and Intellectual; the first is common to natural Men, as well as the Children of God, but the second is peculiar to the Children of God, because it is an immediate Gift of the Sanctifying Spirit of Grace, to such as are Regenerated by a justifying Faith, for by Faith Men are Justified, and afterwards Sanctified: *For all Things which are done without Faith, cannot (saith St. Paul) be acceptable to God, but are rather an Abomination unto him.* The Heathens have excell'd in this corporeal Continency most of the Christians in these Days, as it may appear by the Carriage of

of *Alexander the Great*, towards the two Daughters of *K. Darius*, and of *Publius Scipio* towards a *Spanish* Lady that was his Captive; but none of them could ever attain to Intellectual Continency, because they were out of the Covenant of Grace, and by consequence incapable of a justifying Faith; and among those who were under the Covenant of Grace, the Number was but small that were truly continent; or had the Gift of the Coporeal and Intellectual Continency, except it were *Isaac*, *Joseph*, and *St. Paul*; for all the other Patriarchs were addicted to Polygamy. This Coporeal Continency may proceed from Natural Causes, as from a defect in Nature, as the Eunuchs; or it may be obtained from the Precepts of Morality or a good Education; but the Intellectual cannot be acquired, because it is a supernatural Grace of the Sanctifying Spirit, except it be by frequent and fervent Prayers to God who is the only Giver of it; and certainly for the want of this Grace of Intellectual Continency, many good Christians commit Adultery, with their own Wives; for our Blessed Saviour

viour who was the best Interpreter of the Law that ever was upon Earth, doth tell us plainly, *Mat. 5. 28. That whosoever looketh upon a Woman to lust after her, hath committed Adultery with her already in his Heart.*

This should move all good Christians to take heed to their Ways and their Doings, that they be not Ensnared by their deceitful Hearts, and the Temptations of Satan with this kind of Adultery: or if they be, that they may unfeignedly repent of it before Death part their Soul from their Body; otherwise without the special Mercy of God, their Souls run as great a hazzard by this, as by the Actual.

Secondly, We must endeavour to attain to a Habit of Temperance and Sobriety, Vertue or Grace, opposite to the Vices of Gluttony and Drunkenness, two of the greatest provokers to Lust, these also are distinguished thus; Corporeal and Intellectual,

Corporeal Temperance may be acquired by Moral Precepts, but the Intellectual is an immediate Gift of the Sanctifying Spirit of Grace, and cannot be obtained

obtained but by Prayer, for God is the only Giver of it, and it is properly called Meekness of Spirit, and the Inseparable Companion of the Spirit of Sanctification. The Properties and Effects of it are plainly seen in the Carriages and Replies of *Job*, *Moses*, *David*, and *Hezekiah*. When the Messengers came suddenly one after another, and brought *Job* tidings of the loss of all he had, and at last the death of his Children; he reply'd with admirable meekness of Spirit, *Job* 1. 21. *The Lord hath given, and the Lord hath taken away, blessed be the Name of the Lord.* *Moses* also with the like meekness of Spirit, did Patiently endure the false and base Reproaches of his own Brother and Sister, for which he Was called by the Holy Ghost, *the meekest Man upon Earth*, *Num.* 12. 3. *Eli* with the same meekness of Spirit answer'd the Prophet *Samuel*, when he had told him the Will of the Lord concerning the Death of his two Sons, and the casting off his Posterity from the Priest's Office, it is the Lord, let him do what seemeth good unto him.

v^o Fourthly, When King David heard the bitter Curses of *Shimei*, for the which *Abishai* would have slain him, he Answered with the like Meekness of Spirit, 2 Sam. 16. 9, 10. *Let him curse, because the Lord hath said unto him Curse David, who shall say then, wherefore hast thou done so?*

Fifthly, Good King *Hezekiah*, when the Prophet *Isaiab* was sent by the Lord to pronounce heavy and dreadful Judgments against *Jerusalem* and his Posterity; he made Answer, the Word of the Lord is good which thou hast spoken, *Isaiab* 39. 8. whereby it appears, that the temperance of the Mind is a great curb to the violent Passions of Mankind; for the Answer that *Joseph* made to his lewd Mistress, proceeded from the same Root, and a true fear of God; see Gen. 39. 8, 9. *Behold my Master knoweth not what he hath in the House, but hath committed all he hath into my hands: there is none greater in the House than I, neither hath he kept any thing from me but only thee, because thou art his Wife; how can I then do this great Wickedness, and so sin against God?* But such is the depravity of this Age, that

that I have heard some say, that *Joseph* was a Fool and a Sot for so doing; but that is their gross and vile Mistake. As for Corporeal Temperance and Sobriety, the Heathens have excelled most Christians, as it will appear by these following instances.

First, King *Cyrus* being requested by his Steward, to know of him where and what he would be pleased to have for his Supper, Answered, I will sup by the River side, and have only for my Eating, Bread and Salt, and as for Drink, we shall have enough out of the River.

Secondly, The Queen of *Caria*, having sent the rarest Cooks that were in *Asia*, he sent them back to her with this Message, That he had no need of Cooks, as long as he observ'd the Precepts of his Tutor *Leonides*, who had Charged him to Exercise his Body in the Morning in running of Races a Foot, or in the managing of his War Horse, to get him a stomach to his Dinner, and to walk two or three Miles in the Evening to have an Appetite to his Supper.

Thirdly

Thirdly, Phocion one of the Governours of the *Athenian Commonwealth*, was found at Dinner, by an Ambassador that *Alexander* had sent to him with ten Talents, with one single Dish of Meat; having demanded of the Ambassador the Reason why *Alexander* sent him such a Present, he answered, only for your Integrity and Vertue; pray let him leave me so, said *Phocion*, for this Gold may make me unjust and Vitious; and so with Thanks sent the Present back again.

Fourthly, Lucius Quintus Cincinnatus, Dictator of the *Roman Commonwealth*, was found at Dinner with a small piece of Meat and a Dish of Turnips, by the Ambassador of the *Samnites*, that was sent to him with a great summ of Gold, to induce him to shew them Favour in the obtaining of a Peace, which they required of the *Roman Senate*; whereupon *Cincinnatus* shewing him the frugality of his Diet, bid him tell the *Samnites*, that he that can be contented with such fare, needs no Gold; and therefore carry it back, for if their Request be just, they shall have my Favour without it;

but

but if otherwise, all the Riches of the World should not procure it: These are Evidences of the Temperance of the Ancient *Persians*, *Greeks* and *Romans*; but soon after the *Persians* by *Cambyfes*, the *Greeks* by *Alcibiades*, and the *Romans* by *Lucullus*, were allured to desire Riches and Pleasures, they became the most Covetous and most Voluptuous Nation in the World, and all their former Vertues were turn'd to Vices; therefore I conclude, that Temperance and Sobriety, are the inseparable Companions of Continency and Sanctification, and that Riches, Gluttony, and Drunkenness, are the greatest provokers to Lust, and lascivious Desires; and this Passage of *St. Paul* doth confirm the same, *1 Thes. 5. 6, 7. They that sleep, saith he, sleep in the Night, and they that are drunken, are drunken in the Night, but let us of the Day be sober; therefore let us not sleep, but watch and be sober*, intimating that none are more fit to attain to Holyness, than those who are Temperate and Sober, and none farther off than those that give themselves up to
Laf-

Lasciviousness, Gluttony and Drunkenness.

Thirdly, We are to Endeavour to attain to a habit in Fortitude called by some a Vertue; but when it is accompanied with Faith it is a Grace of the sanctifying Spirit. 1. By it *Shadrach, Meshech, and Abednego* did indure with admirable Constancy the burning Flames of the fiery Furnace, heated seven times hotter than it was wont to be, rather than to worship the Golden Image which *Nebuchadnezzar* the King had set up. 2. By the same Fortitude *Daniel* did freely assent to be cast into the *Lions Den*, rather than to leave off Worshipping his God three times a day by Prayer, as he was wont to do. 3. By it all those Worthies mentioned in the Eleventh Chapter to the *Hebrews*, did endure with indefatigable Patience all the sufferings there enumerated. 4. By the like Fortitude all the Martyrs in *Queen Mary's Days*, did bear with sweet Temper of Spirit, the fiery Tryal that was inflicted upon them.

Fourthly, We are to Endeavour at, and attain to, a habit in the Grace of Sancti-

Sanctification; as the Seal of our Justification, Regeneration, and Redemption; and the only means to obtain it, is by constant and fervent Prayers, and daily Exercises in all other Religious Duties, having ever in your mind these passages of Scripture, Heb. 12. 14. *for without holiness no man shall see the Lord*, 2 Thes. 2. 23. *because God from the beginning hath chosen you to salvation by the sanctification of the Spirit, and belief of the Truth*. 1 Thes. 4. 3, 4, 5, 6. *that you should abstain from fornication, that every one of you should know how to possess his Vessel in holiness and honour, and not in the Lust of Concupiscence, even as the Gentiles that know not God; for God hath not called us to Uncleaness but unto Holiness*. Now to conclude, to make all Men dread and fear to fall into this horrid Sin of Uncleaness; I have here collected some Passages out of the Scripture, shewing them how destructive this Sin is both to their Bodies and Souls, Eccl. 8. 2, 3. *Give not thy Soul to a Woman, to set her feet upon thy substance*.

Meet not an Harlot, lest thou fall into her snares.

D

- Prov.

Prov. 2. 3, 4, 5. The Lips of a strange Woman drop as an Honey Comb, and her Mouth is smoother than Oil, but her End is bitter as Wormwood, and sharper than a two edged Sword, her Feet go down to Death her steps take hold of Hell.

Eccles. 8. 10. Sit not at all with another Man's Wife, nor sit down with her in thy Arms, and spend not thy Money with her at the Wine, lest thine heart incline unto her, and so through thy desire thou fall into Destruction.

Prov. 9. 2. Whoso committeth Adultery with a Woman lacketh Understanding: He that doth it destroyeth his own Soul.

Prov. 9. 17, 18. Sullen Waters are sweet, and Bread eaten in secret is pleasant: But he knoweth not that the Dead are there, and that her Guests are in the depth of Hell.

Prov. 23. 27. For a Whore is a deep ditch, and a strange Woman a deep Pit.

Eccles. 8. 5. Gaze not on a Maid, that thou fall not by those things that are precious in her. Prov. 8. 6. Give not thy Soul unto Harlots, that thou lose not thy Substance.

Eccles.

Eccles. 8. 7. Look not round about thee
in the Streets of the City, neither wander in
solitary places thereof.

Turn away thine Eyes from a Beautiful
man, and look not upon anothers Beau-
ty: For many have been deceived with the
beauty of a Woman; herewith Love is kin-
dled as Fire. Eccles. 23. 18, 19, 20. A
man that breaketh Wedlock, saying
in his Heart, Who seeth me, I am
compassed about with Darkness: The Wall
covers me, and no body seeth me, what need
I have to fear, the most high will not remember
my Sins; such a Man feareth only the
eyes of Men, and knoweth not that the
eyes of the Lord are ten thousand times
brighter than the Sun, beholding all the
ways of the Sons of Men; this Man
shall be punished in the Streets of the
City; and where he suspecteth not, he
shall be taken.

By these and many other Places in
the Word of God, we may see how fatal
and destructive this horrid Sin is; there-
fore it behoveth us all to look strictly
at our ways, that we may not, by our
own Corruptions set on fire by the
temptations of Satan, be insnared in

this horrid Sin of Uncleanness ; let all young Men keep this Scripture always in Mind, Eccl. 11. 9. *Rejoyce, O Young Man in thy Youth, and let thy heart cheer thee in the days of thy Youth, and walk in the ways of thy Heart, and in the sight of thine Eyes ; but know thou that for all these Things God will bring thee to Judgment.* And also the old Sinner, lest he despair always, let him Remember this saying of the Prophet (Isai. 55. 6, 7.) *Seek ye the Lord while he may be found, call upon him while he is near, let the Wicked forsake his ways, and the unrighteous Man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God he will abundantly pardon.* There is no doubt but God out of his infinite Mercy will have compassion on them, and it will bind Satan from tempting so many old Sinners to despair as he doth, by suggesting falsely, that their Sins are unpardonable ; by which means they many times lay violent hands upon themselves, which is to commit a Sin very near to the Sin against the Holy Ghost ; for to despair of God's Mercy, is to yield up to Satan our Spirituall

Spiritual Weapons, which would defend us from all his Assaults; for were their Sins greater than the Sins of Manasseh King of Judah, and equal with that of Judas, who betrayed his Lord and Master, yet if they despair not of God's Mercy, they will undoubtedly find Mercy, God being pleased to magnifie his Mercy, by calling some old Sinners into his Vineyard, at the last Hour of the Day, and to give them, out of his abundant free Grace, the same Wages as he had agreed to give those that had born the Burden and Heat of the Day.

O F
AMBITION

And the Evils that attend
the same.

AS it is not the Quality, but Quantity of Wine that is offensive to Men, so it is the Excess and Irregularity of Mens Ambition, that is destructive to Mankind; for as a little Wine rejoiceth the Heart, So a spark of Ambition in the Hearts of Men, turns their Minds upon generous Actions; and could they make Vertue and Holiness the only Objects of their Ambition, as they do the Glory and Honour of this World, Ambition would prove to be the best
and

and most commendable Passion of Mankind. *Themistocles* did use to say, that the great Trophies of *Miltiades* did hinder him from taking of his natural Rest: Even so, if the Faith of *Abraham*, the Righteousness of *Lot*, the Patience of *Job*, the Continency of *Joseph*, the Meekness of *Moses*, the Zeal of *Phineas*, the Fervency of *David*, and the Holiness of our *Blessed Saviour*, were the Objects of Mens Ambition, Ambitious Men would be the only Men in the World, and be reputed the only excellent upon Earth; but to be excessively Ambitious of the fading momentary Riches, Honours and Glories of this World, is the greatest piece of Folly and Madness imaginable; as will appear by the Evil Properties of the same, and the Pernicious Effects of it; which I shall lay down, together with some few Rules to prevent the Overflowing of this evil Passion.

First, The Evil Properties of Ambition are numerous, therefore I shall only speak of three for brevity's sake.

The first Property is, It hath no Limits nor Bounds; and this I will prove

by three Instances, that are known by those that read much ancient and modern Histories.

1. The Ambition of the Democratical Common Wealth of Rome had no Bounds, although the Beginning of it was vile and small; it was vile, because the First Erectors were the greatest part of them Outlaws, Fugitives, and Vagabonds: And it was small, because they did not exceed three thousand, till the *Sabines* joyned with them. The first Object of their Ambition was the City of *Alba*, which was destroyed in one day, the second was *Gabij*, and the Citizens of them both were joyn'd with the *Romans*, and so by degrees subdued all their Neighbouring Princes and Common-Wealths; then *Sicilia* was the Object of their Ambition, then *Carthage*, *Spain*, *France*, *England*, *Greece*, *Macedonia*, and *Armenia*: And when they had in Possession the greatest Part of *Europe*, *Asia*, and *Africa*, then the Ambition of *Cæsar* swallowed up them, who from a Servant became their Imperious Lord; neither was the Ambition of their Emperors ever Limited,

for

for the greater part of them did Endeavour to enlarge their Dominions, till the Days of the Emperor *Trajan*, in whose Time was the Top of all their Glory, for presently after it began to decay.

2. The *Ottoman* Ambition was never limited; at first it was contained in the Bounds of a Country Village, their number being not above six hundred, then they extended the same into lesser *Asia*, and then came over the *Hellespontus* into *Greece*, conquered *Constantinople*, suppressed the *Greek* Empire, subdued *Servia*, *Dalmatia*, and great Part of *Hungary*, then *Egypt*, *Syria*, *Armenia*, with the Island of *Cyprus* and *Rhodes*, and all the Islands of the *Archipelago*, then they got into *Persia*, but were forced to give it over because of their Civil Divisions.

3. The Ambition of the House of *Austria* was never limited. 1. in the days of *Ferdinando* and *Isabella*, they conquered the Kingdom of *Granada* and the *West-Indies*, and by a Wile possessed themselves of the Kingdom of

Navarre, and drove the *French* out of the Kingdom of *Naples*.

The second Property of Ambition is that it hateth all Competitors and Equals; numerous Instances might be produced for the Proof of it, but six shall serve. 1. *Romulus* and *Remus* Brethren having been chosen Kings or Governors of the Fugitives that were the first Erectors of the *Roman* Common-wealth, did not Reign 10 Years together, but *Romulus* out of Ambition to Reign alone, slew his Brother *Remus*, under colour that he had in derision leaped over the Mud Walls of the City of *Rome*. 2. *Lucius Tarquinius* impatient of the long Life and Reign of *Servius Tullius* his Father-in-law, possessed with an Ambitious desire of Reigning in his stead, by the Base and Horrid instigation of *Tullia* his Wife, threw him down the Senate-Chamber-Stairs, and caused him to be Murdered in the Streets of *Rome*, and this Cursed and Ambitious *Tullia*, coming from the Senate in a Chariot with four Horses, very basely and wickedly, caused her Coachman to drive the Chariot over her Father's Body,

Body, as he lay a dying, wallowing in his own Blood, in the midst of the Street, by whose untimely and violent Death, she came to have the Fruition of her cursed Ambition. 3. *Crassus*, *Pompeius*, and *Cæsar* having divided the Power of the Roman Common-wealth between them, *Crassus* being gone with a great Army into *Asia* to subdue the *Parthians*, and *Cæsar* with another Army into *France*, and *Pompeius* left with another Army at *Rome*, to preserve *Italy*; all three of them being excessively Ambitious, and especially the two last, could not be contented with their present good Condition, but under-hand aspir'd to be absolute Monarchs, which *Cæsar* after the Death of *Crassus* easily obtained. After the Death of *Cæsar*, *Lepidus*, *Marcus Antonius*, and *Augustus* *Cæsar* divided the Power of the Roman Empire among them, but before seven Years were expir'd, *Augustus* *Cæsar*, that was the most Ambitious, became the absolute Monarch of the World by these Means; first *Antonius* and *Augustus* joyned together to deprive *Lepidus* of his Part; then *Antonius* and *Augustus* fell

fell out, but *Augustus* given more to Ambition than *Antonius*, he soon deprived him of his Part, and so became the only Monarch upon Earth. 5. The Emperor *Severus* at his Death left his two Sons *Bassianus* and *Geta* equal Heirs of the Roman Empire, but *Bassianus* being overcome with Ambition, very cruelly slew his Brother *Geta* in his Mother's Arms, in less than a Year's time afterwards. 6. *Lewis* the Twelfth King of France, and *Ferdinando* King of Arragon by a mutual Consent, did divide the Kingdom of Naples between them; but the Spaniards being more ambitious than the French, under colour of a Toll paid for Cattle, which did really belong to the French, but fained to be the Spaniards; *Ferdinando's* Pride and Ambition rose to that height, that he scorn'd to have any Competitor, or equal in that Kingdom, and deprived the French of all they held in the same.

The third Property of Ambition is, that it is never free from Jealousie, I mean that which is called Jealousie of State; and for Proof of it these following Instances shall suffice. 1. The Em-

peror

peror *Tiberius* out of an ill grounded
 Jealousie that *Germanicus* his own Ne-
 phew, who was intirely beloved of the
 Senators, Soldiers and Common People,
 for his Virtue, Valour, and noble Parts,
 should aspire to the Empire before his
 Death, 1. Caused *Lucius Piso* Gover-
 nour of *Syria* to poyson him at a Ban-
 quet, and then forsook the said *Piso*
 being accused and found Guilty of the
 Murder, and suffered him to be senten-
 ced and executed, altho' he had an Order
 from his own hand to rid him out of
 the Way; but he did not dare to pro-
 duce his Order, for fear the Tyrant
 should deprive his Children of his im-
 mense Riches, and yearly Revenues.
 2. *Nero* out of the same Ambitious Je-
 lousie, caused young *Germanicus* the true
 Heir of the Empire to be Poysoned as
 he sat at his own Table. 3. *Domitianus*
 out of the like Jealousy caused divers
Roman Senators to be Slain, and was
 Resolved to do the like to the Captain
 of his Guards, and to the best beloved
 of his Concubines, if they had not pre-
 vented him, by taking away his Life to
 preserve their own. 4. *Louis* the Ele-
 venth

venth, King of *France*, out of an ill-grounded, but violent Ambitious Jealousie, that his Brother *Charles* did Aspire to the Crown, caused him to be Poysoned secretly by one of his own Servants. 5. *Edward* the Fourth, King of *England*, by the false Impressions that his younger Brother, *Richard* Duke of *York*, had Maliciously infused in his Heart, of this Ambitious Jealousie, Caused the Duke of *Clarence* his Brother, to be Arraigned and drowned in a Butt of *Malmsey*. 6. *Richard* the Third, out of this ill Jealousie accused the Duke of *Buckingham* to be Beheaded, because he Imagined that he was as willing then to dethrone him, and set his Crown upon the Earl of *Richmond's* Head, as he had been ready in former times to make him, that was an Usurper, King of *England*. 7. This Ambitious Jealousie is so cruel, it makes Men transgress the Law of Nature, and to put their own Sons to Death, as *Herod* did *Antipater* his Son. Whereupon *Augustus Caesar* said Ingeniously, that it was better to be *Herod's* Swine than his Son. 8. So *Philip* the Second, King of *Spain*, caused

caused his Eldest Son Prince *Charles* to be put to Death, by the Inquisition of *Spain*, out of an Ambitious Jealousie that he did design to bereave him of his Crown.

Now as to the Effects of Ambition they are worse than the Properties of it; For Parricides, Murthers, Rebelions, Revolutions of States, Annihilations of Laws, Intestine and Foreign Wars, with all the Desolations and Mischiefs that follow them at their Heels, are the Fruits of Ambition. Of these I will treat in Order, and by Instances confirm the same.

For the first, *Andronicus* the Younger out of Ambition to Reign, put out the Eyes of his Grandfather, and starved him to Death in Prison, 2. *Syllinus* out of Ambition to Reign, Unnaturally Poysoned his Father *Bajazeth*, and slew all his Brethren. 3. *Atbaliab*, out of Ambition to Reign, slew and destroy'd all the Seed Royal of the House of *Fudab*, 2 Cron. 2. 10. 4. *Richard* the Third, King of *England*, out of Ambition to Reign, Caused his two Nephews to be Murthered in the Tower, and in hopes

to settle the Crown upon himself and Posterity, he put his Wife to Death, to Marry the Lady *Elizabeth* his own Niece; incest being thought no Sin by Ambitious Men.

For the 2d, *Joab* out of Ambition to continue still Commander in Chief of the Men of War, Murdered perfidiously, under Colour of Friendship, *Ahner* and *Amasa*, by Stabbing them under the fifth Rib, 2 *Sam.* 3. 17. 2. *Baasha*, out of Ambition to Reign, Murdered *Nadab* his Lord and King. 3. *Zimri*, out of Ambition to reign, Murdered *Ela* his Lord, 1 *Kings* 15. 27. the Son of *Baasha*. 4. *Omri* out of Ambition to Reign, rose against *Zimri*, and forced him to burn himself in the King's Palace, 1 *Kings* 16. 10.

For the third, *Absalom*, out of Ambition to Reign, Rebell'd against his Father *David*; and did Endeavour to deprive him of Life, from whom he had his Being. 2. *Zedekiah*, out of Ambition to Reign as an Absolute King, Rebell'd against his Benefactor King, *Nebuchadnezzar*. 3. *Otho*, out of Ambition to Reign, Rebell'd against
Galba,

f and Galba, who had made him his second
 eath, Favourite. 4. *Pipin* the Short, out of
 own Ambition to Reign, Rebell'd against
 in by King *Childerick*, and by Force and Vio-
 lence caused him to be Shaven, as a
 ition Monk, and to be shut up in a Monastery.

ief of For the fourth, the Ambition of
 ussly, *Nebuchadnezzar* was the secondary
 and Cause of the Destruction of the *Assyrian*
 the Monarchy; and the Ambition of *Cyrus*,
 asha, was the Cause of the Overthrow of the
 ered *Babylonian* Monarchy, and the Ambition
 imri, of *Alexander* was the Cause of the An-
 ered niliation of the *Persian* Monarchy, and
 Son the Ambition of the *Roman* Commam-
 tion ders, was the Cause of the utter Sub-
 ced version of the *Greek* Monarchy, and the
 Pa Ambition of *Cæsar* was the Cause of the
 Alteration of the Democratical Govern-
 Am- ment to a Monarchical, and the Am-
 his bition of the Rulers of the *Gauls*, *Goths*,
 to *Visigoths*, *Vandals*, and *Lombards*, of the
 he utter Ruin of the *Roman* Monarchy;
 of these are the Secondary Causes of the
 ute Revolutions of States, the secret Will
 tor and Decree of Almighty God is the First
 of and Efficient Cause, and that is the
 nst Reason why *St. Paul* gives this Charge,
 ba, Rom.

Rom. 13. 1. *Let every Soul be Subject to the higher Powers, for there is no Power but of God, the Powers that be are Ordained of God.*

For the fifth, from the Mutations of Governments proceed Alterations of Laws; it happened so at *Rome*, thro' *Cesar's* Ambition, in that Commonwealth, the ancient Laws were annihilated, and new Established. Likewise after the coming of *William* the Conqueror into *England*, the ancient *British* Laws were Abrogated, and the *Norman* Laws confirmed; the old Proverb being not more common than true, (New Lords, New Laws.) This might be further proved by many more Instances out of Ancient and Modern Histories, but these two shall suffice at present.

For the sixth, Ambition breeds Divisions, and Division begets Domestick and Foreign Wars; from these Wars proceed the Alteration of States and Monarchies, and from that the Extirpation of ancient Laws; now the inseparable Companions of Foreign and Domestick Wars, are Atheism, Schisms

in the Church, and a Luke-warmness in Religion, and great Effusions of Blood, Injustice, Oppressions and Desolations; and all these Mischiefs proceed from the Exorbitant and Irregular Ambition of Men; and therefore I aver, that the Passion of Ambition is Vanity and Vexation of Spirit, and more destructive to Mankind than any Passion.

Now as to the Means to allay the Heat and Fury of this Passion, and to subdue it quite, if it be possible, they may be these:

First, You must Endeavour to attain to a true Habit in that most Excellent Vertue Humility; (for he who is truly humble can never be Ambitious.) This Grace of Humility will beget in you a true Fear of God, which is the Beginning of Wisdom; for to fear God, and to keep his Commandments, is, saith Solomon, the whole Duty of Man, Eccl. 12. 13. and those who have attained to this Fear, will never be proud or ambitious, because they know it is very displeasing to God and to good Men, as the sad Effects of this sinful Passion before mentioned do fully prove.

Secondly,

Secondly, As you are to be humble, so you must learn the Apostle Paul's Lesson, In whatsoever state you are, there-with to be content, and to be sure you will never be Ambitious. Diogenes had more Content with his Tub to shelter him from the Injuries of the Meteors of the Air, than Alexander had with the Conquest of half the World, and the Enjoyment of all the Treasures of Asia. You should also consider, that Naked we came into the World, and naked we shall go out; and that the Reward of all ambitious Men when they come to dye, is but six Foot of Ground to bury them in: And you should never let go out of your Mind that saying of our Blessed Saviour, *For what is a man profited if he gain the whole world, and lose his own soul.*

But Lastly, If you would be Ambitious, be so to excel all others in Spiritual Graces, and to make your calling and election sure, that so when you depart out of this miserable Life, you may by the Merits of our Saviour, be made Co-heirs with him in the Kingdom of his Father, where there is fullness of joy, and at whose right hand are pleasures for evermore.

O F
E N V Y,

And the Evils that attend
the same.

Cimon, the famous *Athenian* General,
hearing a Friend of his highly
commending his mighty Acts in War,
Answer'd, " That he fear'd they were
" not worthy Commendation, because
" they were not Envy'd ; " intimating
thereby, That in those days, the great
and noble Actions of the most valiant
and vertuous Men, were the only Object
of Envy among the *Athenians*. But
Plutarch in the Life of *Cimon*, gives
sufficient Reason, why the Actions of
Solon,

Solon, Themistocles, Alcibiades, and Aristides, were, in their time, envy'd more than those of *Cimon* in his (they being out of Envy, banish'd for ten Years) because of his great Liberality to the Common People; for having vast Riches about the City of *Athens*, he relieved all the poorer Sort with Corn, when it was dear, and every Year at *Lammas*, set upen the Gates of his Inclosures to feed their Cattle. This great Liberality of his, stopp'd the Mouths of envious Men, conceiving he would by this Means, sooner reduce himself to a lower Condition, than their Envy could wish or desire.

Aristides was one of the most Just and Upright of any of the *Athenian* Magistrates, and for his great Justice, Prudence, Temperance, and other commendable Vertues, was called *Aristides the Just*, and by consequence more envy'd by the Common People than any other. His Name being therefore written in the List of those whom the People desir'd might be banish'd each Year, and the appointed Day of Voting being come, (for they were banish'd by the

Majority of Votes) a certain Coun-
Fellow, that could neither read nor
write, came in among the rest, to give
Vote ; and the Custom of Voting
amongst the *Athenians* being by Tickets,
address'd himself to *Aristides*, desiring
him to write down *Aristides's* Name in
Ticket ; whereupon *Aristides* be-
g amaz'd, demanded of him, whether
he knew *Aristides*, and what Injury he
had done him, that mov'd him to desire
Banishment ? I know him not, an-
swer'd the Fellow, neither has he done
me any Wrong, but I cannot endure
to hear him call'd *Aristides the Just*. Up-
on which *Aristides*, without making
himself known to him, wrote his own
name in the Fellow's Ticket, and gave
it to him ; and, by a Majority of Votes,
was that very day Banish'd. From
which it appears, that the common
objects of Envy are Vertue and Good-
ness. To discover therefore the Mis-
chiefs of this Unchristian Temper, I
will further enlarge upon the follow-
ing Particulars.

I. *What*

1. *What Envy is.*
2. *Of the Nature, Causes, and Properties of.*
3. *The evil Effects of Envy.*
4. *The Methods and Remedies for the curbing of it.*

1. *What Envy is.*

Envy is a mix'd Passion, compos'd of Desire, Wrath, and Hatred. Desire makes it vile and base ; Wrath fiery and furious ; and Hatred makes it loathsome and odious. By the Mixture of those three wicked Vices, it becomes one of the worst of Evils incident to Mankind ; for where it is predominant it causeth nothing but Anguish, Grief and Sorrow of Heart without the least Glimpse of Profit, Joy or Pleasure. Envy, saith the Bishop of *Marseilles* is a sordid Passion, begetting a repining Grief and Sorrow in the Hearts of all those that are possessed of it.

2. *Of the Nature, Causes, and Properties of Envy.*

The Nature, Causes and Properties of Envy, are these. First, Envy is an Accident of a cold and dry Nature

of Envy.
nd of a shrinking Quality, much like
hat of Fear and Sorrow; for altho'
Wrath, of which it is compos'd, be
hot and fiery, yet being turn'd into
Hatred, it loseth its natural Heat, and
becomes Cold by Accident; as the
Humour of yellow Choler, which is
hot, being burnt, changes its Nature,
and is turn'd into a cold melancholy
Humour. *Secondly*, The Causes of En-
vy are these; *Viz.* 1. Pride. 2 Self-
Love. 3. Malice.

First, Pride begetteth Envy; for all
such as are Proud, repine and grieve
to see others excel them in Honours,
Riches, Pleasures, or in Moral Vertues,
or Spiritual Graces.

Secondly, Self-Love is the Cause of
Envy; for those which are possess'd
with Self-Love, cannot endure that
others should be esteem'd more valiant,
learned, vertuous, or righteous than
themselves.

Thirdly, Envy is the Off-spring of
Malice; for malicious Men cannot,
without Grief and Sorrow, see their
Neighbours prosper, which shall be de-
strated in several Instances, when

I come to speak of the malicious Effect
of this vile Passion of E N V Y.

The *First* Property of Envy is, That
such as are transported with it, never
envy those of a lower Degree than
themselves; for Envy always ascends,
but never descends, because Envy is like
Hatred, continuing oftentimes till Death
and sometimes after Death: But it in-
creases or decreases according to the
Prosperity or Adversity of those who
are envied: For if the Party envied be-
come poor, or fall into Misfortunes,
the envious Person will often change
his Envy into Pity and Compassion.

The *second* Property of Envy is, That
Men of different Callings rarely envy
one another: But Princes and Potent-
ates envy one another; Generals envy
Generals; the Learned envy one ano-
ther; Merchants envy Merchants; and
Artificers envy Artificers of the same
Calling; but a Smith will not envy a
Carpenter, nor a Carpenter a Smith.

Marius envied *Sylla*, and *Pompeius*, *Ca-*
sar; *Francis I.* King of France, envied
the Emperor *Charles V.*; and all
were Competitors of Honour

But Learned Men never envy Generals or Commanders of Armies, for they only envy such as they fear will outgo them in the Sciences they profess. Thus Orators envy Orators, and Divines Divines; for the Objects of this malicious Passion, are always those that excel others in Valour, Prudence, Honours, Riches, Pleasures, Arts, Sciences; nay even in Piety.

The *third* Property of this most unchristian Passion, Envy, is, That it leads Men on to the most barbarous Cruelties; for if Might and Power happen to be added to their Envy, they will not stick to commit all manner of tyrannical Cruelty and Injustice to satisfy this revengeful Passion.

3. Of the Evil Effects of Envy.

The Effects of Envy have been very destructive to Mankind, from the Creation to this Day; and the Painter was well acquainted with the evil Nature, and pernicious Effects of Envy, who first represented this Passion under the shape of a Woman, having a wrinkled face, squint Eyes, a Crown of Snakes in her Head, and a Vultur gnawing

her Breast. For the Female Sex imitates the Pusillanimity of this Passion. Her wrinkled Face, the Grief or Sorrow that is incident to such as are possess'd with Envy. Her Squint Eyes demonstrate the indirect Objects of this Passion. The Crown of Snakes on her Head, represents the Anxieties of their Mind; and the Vultur gnawing her Breast, is a lively Emblem of the exquisite Tortures that are continually rack-king envious Men.

The first Effect of Envy, proceeding from Pride, was the cruel Murder of Abel; for the Pride of Cain's Heart had begot in him an inveterate Envy, because his Sacrifice was rejected of the Lord, and Abel's accepted; as appears from Gen. 4. 5. *And the Lord had respect unto Abel, and to his Offering: But to Cain, and to his Offering, he had no respect.*

The second Effect of Envy, proceeding from Pride, was, when the Hearts of the Pharisees puffed up with Pride, did out of malicious Envy, slander our blessed Saviour, saying, *That he cast out Devils by the Power of Beelzebub the Prince*

the Devils, because they could not endure to hear their own Officers say, *Never Man spake like this Man.*

The first Effect of Envy proceeding from Self-Love, was this; *Dionysius*, the Tyrant of *Syracuse*, caused the Poet *Philoxenus* to be sold for a Slave, because he was generally reputed to be a better Poet than he.

The second Effect proceeding from Self-Love was this, That the Emperor *Adrianus* caused *Favorinus* and *Melissus*, two learned Men, to be banish'd, because they were generally reputed to be more learned than he in the Liberal Sciences.

The first Effect of Envy proceeding from Malice, was this, That *Joseph's* Brethren sold him to the *Midianite* Merchants, to be carry'd as a Slave into *Egypt*; for being transported with Envy and Malice, they said amongst themselves; *Come now therefore and let us slay him, and cast him into some Pit, and we will say, some evil Beast hath devoured him; and we shall see what will become of his Dreams.* But God, who in his secret Decree had otherwise disposed of him,

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caused *Judab* to persuade that he should be sold, and not slain.

The second Effect of Envy proceeding from Malice, was the malicious Envy of *Saul* against *David*; and for no other Cause but soasmuch as God was pleased to bless him in all his Designs and Undertakings: And this Malice and Envy was so inveterate, that when all his Wiles miscarried, he persuaded *Michal* his Daughter, to betray her own Husband; but she, abhorring so base an Act, out of the Love she bore to him, saved his Life by a Stratagem.

Another evil Effect of Envy is Tyranny and Cruelty; for the Envy of *Marius* against *Syllia*, was the Cause of a bloody Civil War; And the Envy of *Pompey* against *Caesar*, was the Cause of a greater; and the Envy of *Francis I.* King of *France*, against the Emperor *Charles V.* was the Cause of the Death of a Million of Men.

Envy begetteth also Shame and Ignominy; because envious Persons cannot excuse or palliate this, as they can divers other Passions.

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The ambitious Man will excuse his Ambition, and will say it is an Evidence of his Generosity of Spirit, to aspire to Honours and Places of Authority; That there are none but sordid minded Men, that affect to live obscurely.

The covetous Man will varnish over his Avarice, and cloke the same by this Passage of St. Paul, *But if any provide not for his own Family, he has deny'd the Faith, and is worse than an Infidel.*

The cholerick Man will disguise his Wrath, and persuade Men it proceeds from an heroick Temper; and that none but Cowards will suffer Injuries and Affronts.

The voluptuous Person will disguise his Vices, with such like Words as these; That Joy, Mirth, and Pleasure are Natural to Mankind; and will pervert this Passage of Solomon, Eccles. 3. 24. *I perceive there is nothing better, than that a Man should rejoyce in his own Works.*

Anacharsis, the Philosopher, being asked by his Friend, Why so many Men were discontented, reply'd, That 'twas because they thought their Neighbours own Condition better then theirs.

Nay even Solomon, the Prince of Wisdom, who was better able than any to judge in this Matter, says, *That Envy is worse than Wrath*, as appears from the following Words, *Prov. 27. 4. Wrath is cruel, and Anger is outrageous; but who is able to stand before Envy?* From whence it follows. That Envy is not only *Vanity*, but also a great *Torment*, and *Vexation of Spirit*.

4. *The Means or Remedies for the curing and allaying this most unchristian Passion.*

The most effectual Means for destroying this unruly Passion, are three.

1. *Fervent Prayer to God*; for Envy is one of the *Temptations of Satan*, which cannot be overcome, unless it shall please God to give Man power, whereby he may be able to quench all the *fiery Darts of the Devil*.

2. *Contentedness*; For if Men were contented with the Condition wherein God has been pleased to place them, they would never envy the Prosperity of others: It therefore behoves all Men to pray earnestly for this excel-

lent

Wise and Contented Grace of Contentedness, for St. Paul assures us, That *Godliness with Contentment is great gain.*

3. Charity; For if Men were in Charity with each other, they would never repine at the Welfare of their Brethren; and Charity would teach them to bear all manner of Injuries patiently; for *Charity suffereth long, and is kind.*

4. Self-denyal is an excellent Remedy against Envy, for that it drives all manner of Envy, Hatred, and Malice from the Hearts of Men, and quite extirpates 'em Root and Branch.

To conclude therefore, If Men would be fervent and frequent in Prayers to Almighty God, to obtain the aforesaid Graces, they would for ever utterly detest and abhor this most abominable Vice call'd Envy, as they would the Pestilence, or any other the most contagious or loathsome Disease; for that one Grain of Envy is capable of blemishing and staining all the Spiritual Graces of a Christian.

Of Covetousness, and the Evil Effects that attend the same.

Diogenes being ask'd why Gold was of so pale a Yellow, made this Answer, It is out of Fear; because most Men run after it, to make it their Captive, or rather their God: For it is daily seen, that covetous Men are but miserable Slaves to their Riches, and their Gold is their only Deity. But the Poet *Simonides*, being mov'd by a Friend of his, to resolve him which of these two are most to be desired and pursued, Wisdom or Gold? Answered, Wisdom, because she is Mistress, and Gold is her Handmaiden; notwithstanding, saith he, I daily see, that those that are look'd upon to be very wise Men, court, wait, and tend upon the Gold-mongers and rich Men of these Days; so little is Vertue regarded, and Vice so highly esteem'd; whereas in the Judgment of *Solomon*, who knew very well, Riches are *Vanity and Vexation of Spirit*: And therefore he gives covetous Men this Caution, *Pro. 23. 4, 5. Labour not to be rich:*

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Wilt thou set thine Eyes upon that which is not? For Riches certainly make themselves Wings, they fly away as an Eagle towards Heaven. Prov. 8. 11. But Wisdom is better than Rubies. But these sayings of Solomon seem to be very strange to covetous Men, because the Gold hath dazzled the Eyes of their Judgment to conceive erroneously, that Gold is a sovereign Remedy against all Diseases; for it can, say they, deliver them from all Danger, raise them to Honour, give them the Enjoyment of all the Pleasures and Delights of this Life, by which means they are more industrious after the Purchase of those fading and momentary Riches, than some Christians are active and diligent after spiritual Riches and Treasures.

Now because this Evil of Covetousness is so predominant in this Age, give me leave to shew you the evil Properties of it, and the destructive Effects that attend the same; for which I shall give you some few Considerations, to induce you by no means to comply with, or be subordinate to, so great an Evil.

As to the Properties of this Sin of Covetousness, I will speak only to some
of

of them. 1. It inticeth Men to Idolatry for covetous Men make their Address Morning and Evening to their God *Mammon*, instead of making their Prayers to God; for their first Thoughts in the Morning are how and by what means they may add House to House and Land to Land, by which means the Love of God is quite extinguished in them, that it is almost as impossible for a rich Man to enter into the kingdom of Heaven, as for a Camel to go thorough the Eye of a Needle; and that is the Reason why few Noble and Rich are called, and why rich Men in the Gospel are compared to thorny ground, because the over Care they take to increase their Riches, smother in them the Seed of the Word, and hinders their growing in Spiritual Graces there being as great an Antipathy between the Love of this World and true Godliness, as between Light and Darkeness; for where the Treasure is, there is the Heart also: And that is the Reason why St. James doth pronounce so heavy and dreadful a Sentence against the Rich, who are given to Covetousness. *Jam. 5. 1, 2, &c.* Go to now, ye rich men,

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weep and howl, for your miseries that shall come upon you; your riches are corrupt, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as fire; ye have heaped up treasures for the last days: Behold the hire of your labourers which have reaped down your fields, which is of you kept back by fraud, cryeth; and the cries of them which have reaped are entered into the ears of the Lord of Sabbaoth; ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter; ye have condemned and killed the just, and he hath not resisted you.

The second Property of it is that it deprives those, that are possessed with it, of all true Joy; for true Joy doth not consist in the Increase of our Riches; for the Creatures have nothing but Emptiness in themselves; whereas the Object of true Joy is God alone, who is an Eternal, Unchangeable, and Incomprehensible God; how then can covetous Men have any Joy or Content, that are continually perplexed with Fears of being depriv'd of all they have, by a thousand Accidents that Riches are

are subject to, which we see by daily Experience. This mov'd *Crates* to cast all his Wealth into the Sea, saying *He would rather drown his Riches, than they should disturb the Peace and Tranquillity of his Mind with Fears of losing them.*

The third evil Property of it is, That it banisheth all Christian Charity out of the Hearts of Men; for none are so close-fisted to the Poor as covetous Men; and when with much Importunity some Collectors draw some small matter from them for the Relief of the Poor, they repine at it, and had in a manner as lieve part with as much of their Hearts-Blood; nay, they will rather bury their Gold and Silver under Ground, than lend their Neighbour some small part of it to do them a Kindness. What said *Aesop* once to a covetous Man, who lamented for the Loss of his great Treasure he had hid in the Ground. *A foolish Man*, said he, do not trouble or vex thy self about it, but carry a Stone of the like weight, and bury it in the same place where thy Gold was, and imagine it to be the same Gold which was taken from thee; for this Stone will be full as useful to thee as thy Gold.

daily Gold was, since thou couldst make no better
use of it. And certainly such Nabals as
hoard up their Wealth, and deny to
relieve the distressed Davids, may be
compared to that Sicilian Merchant,
who being possess'd with a strong Fan-
cy, or rather Phrenzy, did believe that
all the rich Ships that came into the Har-
bour of Syracuse, were his own.

The Fourth evil Property; It begets
Pride in the Hearts of Men, and makes
them insolent, disdainful, and arro-
gant; for it is a Saying very true and
common, that Honours and Riches cor-
rupt good Manners. And it is too often
seen in this our Age, that those who
were in a very mean and low Degree, if
they arrive to Riches and Honours,
suddenly it puffs them up with so much
Pride and Insolency, that they think
none of their Fellow-Creatures are
good enough to approach their Presence,
or come near where they are.

The Sixth Property is, That it in-
creaseth with Age in those that are ad-
dicted to it; for when Men have one
Foot in the Grave, then are they most
eager in the Means of increasing their
Riches

Riches, and their Desires are more insatiable than they were in their younger Days; whereas other Passions, as Wrath, Ambition, &c. decline in Age, this doth generally increase; which should oblige all Men to abhor the same, since there is no Evil so opposite to the Tranquility of their Minds, as this is; for when ancient Men should have their Minds only fix'd upon God, and how to make their *Calling and Election sure*, without which they can have no true Peace, Joy, nor Content, then is their Minds most perplexed with Care how to increase and preserve this Idol of theirs.

Now as to the Effects of it; First, They who are addicted to Covetousness, are never loyal to their Prince, nor native Country: For *Philip of Macedonia* said, *No Garrison was impregnable, if a Mule laden with Gold could enter thro' the Gates.* And the Duke of *Monmorancy*, High Constable of *France*, told his King, *Francis I.* That the Governour of *Metz* was the Phoenix of that Age for Loyalty, since he refus'd a great Sum of Gold that was presented to him by *Charles V.* Emperor of *Germany*, to deliver that strong

strong Hold into his Hands. But the Governour of *Callis* was not so faithful in *Henry IV's* Time; for being much addicted to this Sin of Covetousness, he yielded up that Garrison, into the Archduke *Albert's* Hands, for Thirty Thousand Crowns, for which Piece of Disloyalty he had his Deserts.

The second bad Effect of Covetousness is, It too often perverteth Justice. *Cambyfes* King of *Persia* caused one of his Judges to be flea'd alive, and his Skin to be nailed upon the Judgment Seat, because for the sake of a Bribe he had Condemn'd the Innocent. And the two Sons of *Samuel*, *Joel* and *Abiah*, who Were Judges of *Israel*, were strangely guilty of this base Sin of Covetousness, and walk'd not in the ways of their Father, but turned aside after *Lucre*, took Bribes, and perverted Judgment, 1 Sam. 8. 2, 3. And the Fear of this moved *Jethro* to give this Counsel to *Moses*, to chuse out of all the People able men, fearing God, and hating Covetousness, to make them Judges over *Israel*, Exodus 18. 22. for wheresoever Judges and Magistrates are possess'd with this great Evil, the Laws are

are trampled under Foot, and Justice utterly perverted.

The third Effect is, it makes Men as cruel as Lions and Tygers. This Sin of Covetousness moved *Ferdinando* King of *Arragon* to undertake the Discovery of the *West-Indies*, and with a barbarous Cruelty to cause two or three Millions to be slain with the Sword, and to be torn in pieces by Mastiffs, that his *Spanish* Subjects might have free Possession of the Gold and Silver Mines that are there. 2. It moved *Philip II.* King of *Spain* to banish all the Christian Moors out of his Dominions, to have all their Lands, under a Colour of Zeal to Religion; the number of them might be Three Hundred Thousand. 3. It moveth Mariners and Merchants to venture into the farthest Parts of the World to get Riches with the Hazard and great Danger of their Lives. 4. It moveth the Prophane and roaring Bullies of our Times to go upon the high Ways to commit Murders, to break open Hoses, and to carry Men's Goods away by Force and Violence.

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The Fifth Effect of Covetousness is, It
 endangereth Men's Souls; for those
 who are possess'd with this great Evil
 are not what indirect or unjust Means
 they use to increase their Riches, Prov.
 19. 20. *for he who maketh haste to be*
rich, cannot be Innocent; intimating that
 his many Sins and Transgressions make
 him run a Hazard to be cast into the
 pit of everlasting Destruction; which
 is confirmed by St. Paul, 1 Tim. 6. 9,
 10. *They that will be rich fall into temptati-*
ons and snares, and into many foolish and
harmful lusts, which drown men in perdition
and destruction: for the love of Money is
the root of all evil; which while some have
lust after, they have erred from the Faith,
and pierced themselves thorough with many
griefs.

Seventhly, I shall lay down some
 Considerations, which will allay the
 desire of this Passion in a great measure.
 First, They are to consider, that
 Nature is contented with a little, as
 Bread and Water, and the like; so that
 such who are not too nice, but sober
 and temperate in their Eating and
 Drinking, need never sell their Lands
 to

to fill their Bodies: For it is Excess in Eating and Drinking brings many to Want and Misery.

Secondly, They who will not be contented with a little, will never be satisfy'd with much: For there is nothing under the Sun able to satisfie the Desires of Men, but God only; and that is the Reason why St. Paul saith, that *Godliness with contentment is great Gain*, 1 Tim. 6. 6. For none can be truly contented unless he hath the Power of Godliness in him; because a true Love to God suppresses all other Desires in Men. It was therefore a wise Saying of a Heathen, That *he who can give bounds to his Desires, is a greater Conqueror and richer Monarch than Alexander*; for having conquer'd one World, and having in his Possession all the Treasures of *Asia*, which *Darius* had heap'd together, yet his Desire was not satisfied, but he did enquire, if there were no more Worlds to conquer.

Thirdly, They are to consider that Riches are by some thought the Gifts of Fortune, which is held to be blind; therefore it is no wonder if she bestows

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her Gifts upon undeserving Men, such as *Nabal, Sobna*, and the *rich Glutton*. Besides vertuous and religious Men make Conscience of their Ways, and will rather be poor, than use any unlawful or indirect Means to make themselves rich; but such as fear neither God nor Man, stretch their Conscience at a strange rate, and think no Means unjust or unlawful, provided they can enrich themselves by them.

Fourthly, They are to consider that Covetousness is far worse than Prodigality; for the Profuseness of prodigal Men is seldom destructive to any but themselves; but the Means covetous Men take to enrich themselves, are destructive to the whole Commonwealth: For all Shopkeepers and others are the better for Prodigals, but they are the worse for Covetous ones, and especially the poorer Sort, by ingrossing all sorts of Commodities in their Hands, to sell them dear, and especially Corn; by which means, like Horse-Leeches, they suck the very Blood of the Poor, for which they are hated by God and good Men; the Consideration of which should
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move all Men to abhor this base and sinful Passion.

Fifthly, They are to consider, that if they had all the Gold and Silver in the *West-Indies*, it would not avail any thing to their present and future Felicity, but rather traverse the first, and deprive them of the second: They cannot prolong their Lives an Hour, nor free their Bodies from the numerous Infirmities they are naturally subject to. It is therefore nothing but Folly and Madness for Men to tire their Bodies and waste their Spirits in studying and labouring Night and Day to heap up this white and yellow Clay, which will do them no Kindness at the Hour of Death; nay, they run great Hazards of losing of their Souls, without the Mercy of God, in the very Injoyment of them; therefore they should always have this Saying of our blessed Saviour in their Mind, *Mark 8. 26. For what shall it profit a man, if he gain the whole world, and lose his own soul?*

Sixthly, They are to consider, that there is a greater Difference between Spiritual and Temporal Riches, than

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that the first, and the Basene:
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